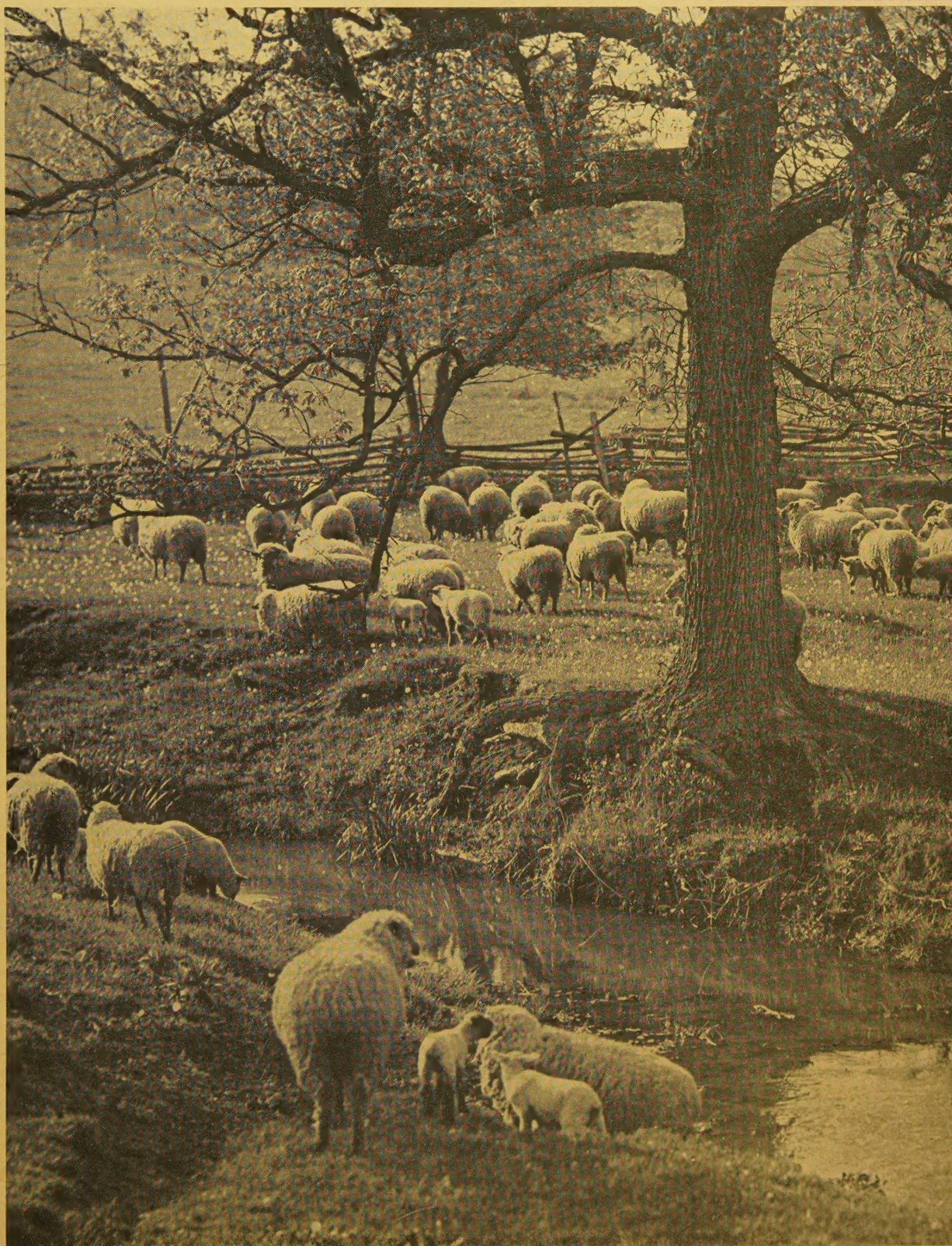


ADULT LEADER

*A Journal of Christian Education and Church Work; with Study
and Teaching Material for the Uniform (International) Lessons*

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SUGGESTIONS FOR MOTHERS' DAY

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No. 785

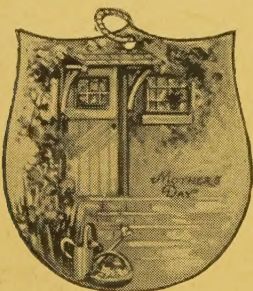
dress side. 20 cents per dozen; \$1.25 per hundred. (81 P)

No. 785. An old-fashioned home with flowers in the foreground and a blue bird of happiness sending forth his song to mother. And this verse: "This is the day of all the year, When those who hold their mother dear, Will bow in thanks to God above, Who gave to us this flower of love." The invitation is printed on the address side. 20 cents per dozen; \$1.25 per hundred. (81 P)

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No. 418

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No. 418

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ADULT LEADER

XII

MAY, 1936

No. 5

MILES W. SMITH
Editor-in-Chief Sunday School Publications
MITCHELL BRONK
Editor of ADULT LEADER

Published Monthly by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
(THE JUDSON PRESS)
OWEN C. BROWN, Executive Secretary
ELVIN L. RUTH, Treasurer
HARVEY E. CRESSMAN, Business Manager
1701-1703 Chestnut Street, Philadelphia, Pa.
Boston Chicago Los Angeles
Kansas City Seattle Toronto

PRICES: Single copy, \$1.00 per year; in quantities, 20 cents
quarter, 80 cents per year.

Entered as second-class matter December 7, 1917, at the post-
office at Philadelphia, Pa., under Act of March 3, 1879. Accep-
tance for mailing at special rate of postage provided for in Section
1103, Act of October 3, 1917, authorized on July 3, 1918.

PRINTED IN U. S. A.

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The Immediate Future "

The other day in a radio talk a distinguished
economist made the not-very-striking remark: "The
next two years are going to be the most difficult time
we have ever lived through, economically, politically, and relig-
iously, that our country, or indeed the world, has ever
known." It isn't very hard to believe that; and one
doesn't have to be a pessimist to believe it. Then I
read this statement by a great liberal preacher:
"From now on, for a while, it's going to be good to
live; for living—at any rate decent living—is going to
be such a splendid adventure, so full of unpredictable
things, and difficulties that will try our Christian
faith."

What About Our Christian Faith?

The latter of those two pronouncements is worth
pondering. It implies that we believe in a God who
dwells in his heaven even if things are not all right
on the world; a God of love and goodness and
mercy; and who has given us in Christ a Saviour to
lead men through any time of confusion and distress.
It assumes, likewise, that we have enough of the spirit
of Christ not to shirk the effort or refuse the struggle
to redeem the defeats we have suffered, to repair the

breaks, damages and disasters, to straighten out the
world's crookedness. Such faith finds abundant sup-
port in Scripture. It is always listening, for example,
to Moses' words to his distracted caravan, "Fear not,
neither be dismayed!" and, "Underneath are the ever-
lasting arms." It catches the vision that was vouch-
safed to Elisha's frightened servant: a mountain full
of the horses and fire-chariots of God. It has the
Psalmist's confidence that the Lord is our help and
shield, rock and fortress, and heeds his admonition,
"Wait on the Lord; be of good courage!" It under-
stands the significance of Jesus' quiet slumber there
on the lake when the storm was dreadfully rocking the
little boat. It believes him when he says that all power
has been given him; believes him when he reassures,
"Fear not, little flock," or promises to be with his
church even unto the end of the world, as they work
at that church's upbuilding; or when in glory he is
pictured as the Restorer of lost horizons—"Behold, I
make all things new." The Christian may not be dis-
honest, may not try to deceive himself and others as
to the evils and deplorable conditions that we are fac-
ing; he must even be intelligent about them, but he
has no right or reason to be hopeless about them for
himself, or an alarmist with respect to them for others.

The Challenge of Our Time

To the healthy, manly soul one of the most appealing
words about Jesus is the statement in Luke, "He
steadfastly set his face to go to Jerusalem"—"who,
for the joy that was set before him, endured the cross,
despising the shame," might be added as a gloss. Jesus
was always facing challenges; his church is; we are;
and one of the most despicable things that a Christian
can do is to refuse to accept them, the little and great
crosses that confront him. The only spirit that is at
all Christian is bravely to win defeat out of the disaster
and get gloriously over hard places (*per aspera*). I
would borrow some words of L. P. Jacks' and propose
that present conditions—that so distress all the world
and make the most of us fearful—are "a trumpet-call
of man's unconquerable soul breathing a challenge to
the armies of doubt, sorrow and sin." Then I would
quote from a letter that George Washington wrote to
his brother John just before the battle of Trenton
(December, 1776): "You can have no idea of the
perplexity of my situation. No man, I believe, ever
had a greater choice of difficulties, and less means to
extricate himself from them. However, under a full
persuasion of the justice of our cause, *I cannot enter-
tain an idea that it will finally sink, though it may
remain for some time under a cloud.*" I have italicized
for the purpose of making more evident the stuff that
was in Washington; and how he would face the situa-
tion were he living the life of our day. Joyce Kilmer,
poet of trees, wrote also this:

The roar of the world is in my ears—
Thank God for the roar of the world!

Thank God for the stress and pain of life,
And, oh, thank God for God!

Economically

The faith "once for all delivered unto the saints," through the Lord Jesus Christ, must have a large content, but one thing it assuredly means is faith in the Master's word that there is an omnipotent God over us who is a wise and loving Father. Have we that faith? In the months—possibly years—on ahead some of us Christians will have what is called "a hard time of it." We shall be deprived of many of the material things of life that we had previously enjoyed and deemed indispensable to our comfort and happiness—whether we are of the rich class or the poor, or of those in "moderate circumstances." Where there had been affluence there will be slender incomes, or no income at all. We may be compelled to resort to charity—so repugnant to the most of us, even the modified charity of the state, dole and pension. Things may pick up; we have all confidence that they will, for they always do; but it is very evident that we are in a changing economic order that is about to compel us to change our habits, our modes of living and our estimation of values. Now, what are we going to do about it, we Christians? We have been repeating all our lives—and professing to believe it—Jesus' teaching, that "a man's life consisteth not in the abundance of the things which he possesseth"; or have been holding up the apostle Paul as the ideal happy rich man since he abounded in the grace of the Lord Jesus. Shall we mope, complain, and be unhappy at our losses and deprivations or shall we keep sweet, cheerful, glad—in our faith? Not in a long time have Christians had such a good opportunity as now to witness for Christ in this way. Maybe the world is saying to us slangily, "Now put up, or shut up!"

Politically

We are entering into a Presidential-election campaign that promises to be hectic and ugly, full of tremendously important but complicated issues that will set not only parties but individuals—sometimes friends—bitterly against each other. The Christian assuredly has a right to have—yes, is in duty bound to have—intelligent opinions about policies, platforms and candidates, but he should hold them, as Paul would say, "in love and of a sound mind." Anyhow, the man who has convictions doesn't quarrel with his neighbor about them. Let us condemn and vote against what isn't fair and honest in high places and low places, but not as mud-slingers; rather as Christian gentlemen. If politics are not pure, we Christians might make

them so by giving politicians an example of genuine Christian spirit. It will be hard—a strain perhaps our loyalty to Jesus' righteousness teaching—not to let our own selfish interests influence our views and opinions, but just the same the Christian may never regard the larger good. Especially just now, the church may not be indifferent to that "larger good" and continue to bear its Lord's name. Again, many questions of world interest and importance, like disarmament and peace, international trade relations, and the control of alcohol, are of late entering into the field of politics that have their moral, yes, Christian aspect and bearing, whether we will or no. It is a weak generation to say that the church should keep out of politics. Sometimes it can't—that is if fighting the devil is part of the business of the kingdom of God.

Religiously

There is undoubtedly an increasing and surmounting concern in a large part of the Christian church as to religion's outlook and fortunes in this complicated and unsettled time. So the third question asks itself: What are we going to do about religion? To maintain the idea of a changing Christianity is repellent. To stand on, to me, in certain senses of that word "changing," to stand on, "Jesus Christ, the same yesterday, and to-day, and forever." Truth cannot change, for then it would be untruth, whereas the gospel of Christ is inherently and gloriously truth; truth itself in simple, sweeping, commanding scope. Certain claims of Jesus' have been questioned or gain-said by criticism, but never the claim, "I am the truth." But now this gospel is giving us its professors a life, and our lives we have to live in a changing world; the church in which it is embodied and expressed must do its work in a changing world, yes, kaleidoscopically changing—world. I may lose sight of my Master

"walking in Galilee,
Through the corn-field's waving gold,
In hamlet, in wood, and in wold,
By the shores of the beautiful sea";

but I must also see him walking the streets of my home town, out upon the fields of my Kansas or Iowa farm, by my side in my Chicago or New York street or office; and the folks on those streets are not the Colonial ancestors who worshiped God in Plymouth meeting-house, and those farms and shops and offices are full of equipment of which "the fathers" never dreamed. According to the truism, human nature is always the same; but the atmosphere, the environment of humans, isn't. What to do? is a vastly more difficult problem here than in the case of the political or economic situation. For myself, I fall back upon the assurance that this my faith in God is very ancient

(Concluded on page 135)

Effectual Prayer

By JOHN SNAPE, D. D., Los Angeles, California

No man is the whole of himself; his friends are rest of him." And that he has caught this true of himself and his relationship to his fellows is there better seen than in his prayers.

The man who gets along without prayer gets along without God. It is no more possible to live spiritually without praying than it is to live physically without eating. "Prayer is the Christian's vital breath, the Christian's native air."

Every prayer takes into account three things—the character of the prayer, the character of the "pray-er," and the character of God. Something may be wrong in the prayer, something may be wrong with the pray-er; nothing is ever wrong with God.

The men who have achieved greatness and success in the realm of literature, of research, of statesmanship, of business, even of soldiery, have been praying—men who knew the secret path to the secret place of the Most High. In literature, Scott and Johnson; in research, Maxwell and Faraday; in statesmanship, Madison and Lincoln; in business, William Colgate, John Wanamaker, and H. J. Heinz; in soldiery, Lord Nelson, Washington, Foch—these all have recognized the value of prayer to God in times that test men's souls.

Somebody has divided prayer into eight parts: invocation, adoration, blessing, confession, dedication, thanksgiving, petition, pleading. Most people omit the first six, and confine their prayers to the last two. I would not omit any of the eight, but I would add at least three other parts—communion, intercession, and evangelizing. And that makes prayer social. Prayers for others are blows against the chains that hold them away from God. Praying is battling.

In the picturesque and beautiful words of George MacDonald, "Prayer is the unburdening of our heavy hearts, where we know they have been fully anticipated by the yearning of an infinite compassion; the lifting of our perplexities toward a light which we know must arise upon them, and which until it comes we must send peace that they may be borne; the lifting of our sin to a love which we know seeks to pardon us, and which pardon is therefore our most just as it is our most eager hope."

Prayer is not first of all a begging—running to God when we want something. It is first of all the lifting up of our hearts in communion and comradeship with our waiting and willing Father. The first recorded prayer of the Bible was a prayer of intercession—Abraham pleading for the wicked cities of the plain, willing to strike a close bargain with God for the

saving of the cities, on the basis of the least possible righteousness that could be found there. Paul's prayer for the Israelites, his kinsmen according to the flesh, was a prayer of intercession. He was very much in earnest about it, and declared that he could wish himself to be eternally accursed for his brethren. And Jesus on the mountainside, locks moistened with midnight dews, face upturned toward the stars, offered prayers of intercession.

Praying is fighting one's way through. There are moments when nothing but prayer can win the battle. A young lawyer who charged with Teddy Roosevelt up San Juan Hill, shortly after his return from the Spanish war was offered a bribe of ten thousand dollars for lending his knowledge of law to an illegitimate business. He said that was his hardest battle. The greatest battles have not been battles in Roman arenas, but those in the arenas of the counting-room, of the drawing-room, of the living-room, of the office, of the study, of the kitchen.

A man once asked me if I considered it a sin for him to steal a cent from me, and I told him that I wouldn't want to feel that I couldn't easily forgive him for a little thing like that. And he said: "All right, then, if it isn't a great sin to steal one cent from you, it cannot be a sin to steal one cent apiece from a million people, therefore it cannot be a sin to steal one million dollars from the United States Government." The weapon that will slay a sophistry like that is the weapon of prayer.

The most difficult thing an unritualistic preacher has to do is to offer the "pulpit prayer." Spurgeon was once asked whether one should prepare his pulpit prayer. He answered, "By all means, every minister should prepare the pulpit prayer—but by preparing himself." That is but another way of saying that preparation of the heart for the prayer is more important than preparation of the prayer for the heart.

Prayer does five things: (1) flushes the heart from a sense of sin; (2) it floods the heart with a sense of God; (3) it weights the heart with a sense of need; (4) it warms the heart with a sense of comradeship; (5) it thrills the heart with a sense of victory.

Clara Richter was a missionary in China. I was her pastor thirty-five years ago. She was stationed far away from other stations, but near enough to be in danger of the Boxers. Without knowing why she was doing it, knowing nothing of the immediate Boxer uprising, she was strangely impressed and obsessed with the feeling that she ought to join her friends at

(Concluded on page 140)

Church Planning and the Youth Division

By GEORGE M. DERBYSHIRE

Minister of the First Baptist Church, Berkeley, California

This article is written not from the point of view of the youth department of a church, organized as such, but rather from the larger unit vantage-point, the church as a whole. In our work we try to think of the young people not so much as a youth bloc as an integral part of our church. Why shouldn't we? Of a total of six hundred and ninety-four members we have two hundred and twenty-six under twenty-five years of age. We plan with them and for them, and give them work to do, not only because they are young people, but also because they are part of the church, and are able to serve. We do not make concessions to young people in a patronizing way with a view to training them for future leadership. We accept them as they are, and plan for them as we do for the children's division, or the adult division; and use them in the same way. We do not purposefully, for example, put a young person on all of our church committees; still, in looking over the list this year, I note that two young people are on the evangelistic committee, two on the missionary committee, one a member of the nominating committee, and two others of the reception committee. Another is on the religious-education committee, and seven are serving on the ushers' board. One of the older young people is serving on the board of deacons, and another recent "graduate" is a trustee.

Viewing the work from this angle, our young people are as significant a part of our work as any other group. Looking at the group as a whole, and the things done, there are the usual successes and failures. There is a virtue, however, in knowing that the youth groups exist and are an integral part of the church.

I. WE PLAN FOR THEM

With this general background as a guide, an analysis can be made of our youth program under the headings "We Plan for Them" and "We Use Them." I do not mean that we plan the activities for the youth departments, but rather that in our total scheme of things they are part of all our planning. We plan for them in the church, the church school, the youth groups; we plan for them in the general divisions of our church program—public worship, evangelism, missions, education, giving, social activities, and the like.

We try to plan for them in our building and its equipment. That means adequate provision for meeting-places and appurtenances, ranging all the way from a Boy Scout room, the kitchen and its equipment up to the use of highly specialized dramatic

facilities. We aim to keep the staff, employed volunteer, at the service of youth, the same as other age group of the church.

In public worship much of the sermon planning is done with the growing personalities in mind. The musical ministry utilizes some of them, and, as I point out later, many of our worship programs in church services are both planned and carried out by the young people.

Our evangelistic program always includes an announcement and presentation of the claims of Christ and church-membership to the adolescents of the church over a four-week period. This is usually followed by some sort of stewardship-education plan which aims at a dedication of all of life to the purposes of Christ. The emphasis may vary from vocational guidance to making Christ supreme in the home.

Naturally we try all kinds of training-classes including those of the regular class units, of regular and specialized training-schools, as the case may warrant. This past year, because of the special crisis of Prohibition, we had a young man giving periodic temperance education to each of the youth groups. To encourage training-school attendance, it has been our policy to pay the registration fee of any of our groups who will take work for credit in any available training-school. We promoted a seven o'clock training-school in stewardship, under Helen K. Wallace. At a noon classes we have had groups studying "Youth Evangelism" and similar materials. We promote attendance at youth assemblies and conferences, always having representatives at the Asilomar Christmas Conference, and at our Tahoe Assembly.

We encourage "youth-planning" meetings. These may take the form of a two-day retreat for the leaders of the young people's department, an all-day meeting for the entire senior high department, or an evening session of youngsters, giving attention to certain problems and interests that may later be caught up as program or organization items.

In theory at least—though our practice wavers sometimes—we have but one department that takes care of all the interests in the church of that one group. Under this plan our theory of work is that in the church school we shall have close supervision and adult administration, there being a minimum of participation by the pupils (with the exception of the young people's department, where there is full participation) and in the evening a minimum of adult interference with opportunity for youth expression.

might be added at this point that we also make provision in our church budget for the educational work. By careful buying, and watching for any waste, we are able to assure our leaders that we will provide whatever material will be actually used, and to subscribe regularly for the department journals that are helpful. The finance committee endeavors to reach entire membership, including the young people, in its program of underwriting the regular budget of the church for benevolences and current expenses, with any special finance campaign or series of projects to be achieved financially. To make more of our local expense budget, at times our committee looks into segments certain needs that can be financed in the various departments of the church. We occasionally do this with missions, sending to the boards secure projects within the budget. This ranges from five to a hundred dollars. We let the departments select what is of interest to them, and then work on the selected project during the year. We then distribute our envelopes, keep our books, and send payments to these the same as to others.

We try the same things socially for our groups that other churches usually try—all-church parties, picnics, entertainments and the like; and the usual departmental socials, hikes, dinners; and class-affairs. We have made much of the Sunday Fire-Hour, adapting it in different ways to meet different situations and groups; using it occasionally with younger youth groups and continuously with the senior. In the junior high group we have used it as a social hour in the late Sunday afternoon. We have done this also with the senior high. Occasionally have theirs after the church hour. Our fullest use of the plan has been with the college-age group, making arrangements for this feature every Sunday night for the church service. Sometimes we have held this social hour in the homes of church-members. One of the group met Sunday nights at the pastor's home, but most of our meetings are held in the parlors of the church. The program is informal. It may be called "a meeting of significant Christian leaders, games, stories—anything—provided the trend is informal and social. There is always light refreshments and a brief devotional moment in closing.

II. WE USE THEM

"Use me or lose me" is true of the young people of the church. We do not use them just not to lose them, but we use them because they are usable and because they are a part of the church's working force. They rarely enter upon any major task of the church without these young members. If we are having a church visitation campaign, they make splendid visitors. If it is an evangelistic effort, they team up nicely with adults and do good work with the young people

of prospective families; or they team up well to solicit the allegiance of a young person. If the church budget is to be raised, they are optimistic canvassers. I cannot forbear mentioning here that a neighboring church, the largest in our state convention, one year turned over its entire finance campaign to the young people.

These young people make excellent committee members, and offer contributions of value to the planning. Our whole missionary-education program is greatly strengthened by the suggestions of the young people as to different types of approach to their groups. Youthful ushers always add a necessary something to this important feature of public worship. While it is not our plan to start young Christians teaching in the church school too early, yet those now serving in this capacity are giving a good account of themselves.

Pageantry offers young people an attractive medium of religious expression, and in a program more or less extensive we have used many of them during the course of the years. In one rather ambitious year we presented a major dramatic worship service every month, not using the same cast in any production. We do not try that every year, but we do keep up the dramatic interest by planning constantly, and using young people in that planning.

We completed last year's work by a youth committee of five members planning the evening worship services for three months. The group met Monday nights with the pastor and planned for the services ahead, usually completing in detail the program for the second week. Catching the spirit of the sermon to be delivered, they built up some very excellent, meaningful and varied programs. They selected the participants from the three youth departments, using different members each evening. Some of the ventures were rather ambitious, but exceptionally well done. They provided the interludes as the choir rendered the reverently beautiful oratorio by Dubois "The Seven Last Words." They carried through a charming reception to parents on Mothers' Day and had an appropriate vesper service. Their Easter drama, "St. Claudia," by Goold, was superbly done. The three months were a revelation in the talent used, the variety achieved, and in the grasp of the essential nature of worship. There was deep social passion linked up with reverent worship, meditation and contemplation united with a will to do.

I conclude with somewhat the same note with which I began. Sometimes I am discouraged as I think of youth and the church. I certainly am dismayed as I see the evident gaps in our own work. So much remains undone! So often plans are ineffective! So many more things could be done! Yet when I take a long look, and summarize some achievements, my heart is warmed and I take courage. I am glad we plan for our young people.

Incidental Learnings in the Church¹

By WILLIAM HENRY BODDY, D. D.

Minister of the Westminster Presbyterian Church, Minneapolis, Minnesota

The best of the drama is often in the "asides." The most revealing passage in the essay is often between the marks of parentheses. It is as though the author had said, "This does not count. It is not part of my theme, but it is in my mind and I must say it." But the reader often remembers the digression and forgets the rest. So in life. Incidentals achieve unplanned importance. The lessons of the schoolroom are often forgotten, but the discipline and regularity which they require are woven into the texture of living.

Here is a service of the church that is largely overlooked. The church undertakes to change life through the power of religious education. It seeks to enrich the soul with a vital faith and inspire it with ethical enthusiasms. In school and pulpit, in chapel and club the church is renewing souls by bringing them under the spiritual sovereignty of the God who is revealed in Christ. There can be no question as to these ends and goals of the church's life. There can be no debate as to the supremacy of this purpose. But the institutional life of the church where people are brought together for this primary purpose contributes in many other ways to the enrichment of character and to the enlargement of life.

The associations required by the work of the church go far toward promoting fellowship and understanding among people of different stations that can hardly be attained in any other way. For real fellowship must be achieved by people joining together in common devotion to a loyalty that transcends themselves. Our society is seamed by prejudices and hatreds because we have no high common purpose to the sovereignty of which we all surrender. But in the church one sees the saving leaven at work. Children from the exclusive private schools sit in the classrooms beside children from the public institutions. And it is not long before there is the beginning of camaraderie and appreciation. Those from the privileged homes will generally go to famous and far-off colleges, those from the humbler homes to near-by institutions of learning. And the only vital contact the two groups may ever have is one they make in the church school when—and if—they continue in their places in the church. In one great association of church-women there is dramatized that which without notice is continually going on within the fellowship of the church. The wife of the president of one of the greatest business corporations,

employing perhaps two thousand people, is the able and intelligent chairman of the program committee. But the wife of one of the clerks is the no-less-successful president of the organization. These two women work together without self-consciousness on their part in mutual confidence and respect. Of course, there are social divisions in the church. There will be as long as there is the influence of the world in the church. But in the church, as nowhere else, bridges of education and understanding are thrown across the chasms of prejudice and division.

The redemptive power of the church, too, is often seen in its social life as well as in its gospel. Psychologists tell us, "You can't help a person to be right with himself until you have helped him to normal relations with his fellows." Tragic isolation is felt by many human souls. This unconscious hunger for companionship and its expression lies back of so much distortion of personality. One young woman came to her minister long ago and told of the terrible battle she was having with certain temptations. The psychiatrist she had consulted saw no cure but the release of indulgence. But in the church, through the fellowship she found and the opportunity given her of losing herself in the imaginative experiences of religious drama, she found her way of healing. The real explanation for the change in the lives of many people of whom it is often less said, "They got busy in the church and forgot themselves," is that their lonely souls have entered into some deep and satisfying union.

Then, too, the church is always teaching tolerance and demonstrating its possibility. What? Tolerance in the church! Look at its divisions, hear its partisans, protagonists rail one against another! Nevertheless the church is the most inclusive fellowship in existence. It is, after all, only an exceptional church that is militantly fundamentalist or superciliously liberal. In the great majority of our individual churches men and women who mediate their religious experiences through quite different thought-forms are united together in a common loyalty to their Lord. And they believe one in the other—not each in the other's theology, but each in the other's religion. In many churches of any considerable size there are unquestioning literalists and inquiring critics; there are those who hold hard by theological dogmas and many who impatient of all creeds, find the best approach to religion in poetry and art. Yet these people work together, worship together, and are united in a common communion with the Father of their spirits. The

¹ This is one of a series of articles made available through the International Council of Religious Education as one of the means of making effective the current emphasis on rethinking the church under the slogan "The Church Presses On!"

merely tolerate one another; they respect and even love one another. The minister himself is not frequently the chief beneficiary of this spirit. He may preach an ethical realism or a doctrinal liberalism beyond the belief of his people. But if he keeps the spirit of charity he is not likely to have serious trouble. It is more probable that people who cannot follow him in his thinking will take the attitude of Maclaren's Scotch elder who said to his young pastor, "You preach what God gives you and I'll take what God gives me, and we'll pray for each other and love each other." The church is the home of tolerance—if tolerance has yet found a home.

The bringing together of people in organizations for carrying on of which they are responsible; the training of men and women on the boards of the church and making them responsible for the success of an historical institution—all of these are developing tools that will be used in every area of an individual's life. We are often reminded that the leaders of the Poor Party of England almost without exception got their earliest platform practices as well as some of their ethical ideas in the Nonconformist chapels. On the boards of the church and on its committees of finance are often brought together business executives and working people; those skilled in organizational technique and those whose learning has come wholly from observation and practical experience. The education from this association is never one-sided. It is amazing how men whose word is law in their own institutions find themselves in their church relationships deferring to the judgment of those who, while they may hold less responsible positions, have nevertheless learned to know the minds and hearts of people. The annual financial canvass with its carefully ordered plan, bringing some new men each year into its work, is of great value. Fifty to one hundred men and women calling in the homes of the parish, discussing work and worth and meaning of the church, demands a constant rethinking of the place of the church in their own part. Then, too, the variety of the homes visited, the complaints of those who are disappointed, the feeling neglected, the testimonies of those who have found guidance and inspiration in the church; the discovery of the costly sacrifice that some are making for the church and of the indifferent and trivial gifts that characterize others; the contact with sickness and death and poverty—these experiences from year to year have enlarged and deepened the sympathies of every man.

One could wish that all of these incidental learnings of the church were on the credit side of the balance sheet. Unfortunately not so. One finds sometimes in the church a disconcerting lack of ethical sensitivity in matters of business. A minister is called and certain conditions are written into his letter of acceptance

which are heartily approved by the committee. But he often finds that he is the only one who thinks that the agreement has any contractual value. Trustees who pay their employees adequately and who expect them to work stated hours take it as a matter of course that church secretaries and assistants shall work as long as there is work to do. That is part of their "consecration." Too often, as well, highly trained people are employed at small salaries because it is known that church positions are few and that they have trained especially for such work and have no especial competence for any other. Frankness compels the admission that there is yet more competition than cooperation among churches. One vies with the other for the paramount influence in the community. And the most successful church is sometimes as complacent, if not arrogant, as the most successful business. On the church governing boards there is too often discovered a fear of allowing youth to be represented in the councils of the church. The officials want a minister who "appeals to the young people," but too many of those in authority have a strange distrust of youthful opinion in matters of religion. And yet it was Jesus who said, "Except ye become as a little child."

So often we read that Jesus' human ministry was exercised as "he passed by." Some creative service was incidental to the central purpose of that particular day's work. So his church, if she could rid herself of these contradictions mentioned, might constantly be enriching human personalities and pushing back the horizons of men.

Editorial—Religiously

(Concluded from page 130)

that it has withstood much wrecking of time and yet is still the ages' rock. In Charles Egbert Craddock's *Prophet of the Great Smoky Mountains* it tells of Kelsey, the Tennessee backwoods preacher: "I dunno," he would say, looking into the fire, "I can't satisfy my mind. Some things in the Bible air surely set contrawise. I can't argyfy on 'em. But there's one thing I can feel, Christ the Lord liveth. An' sometimes that seems doctrine enough." Everywhere in the Christian church you will today find men and women—and will find them tomorrow, I doubt not—who share this conviction; who will be troubled by current theological argument and ecclesiastical problems, frightened by the impact upon faith of science and historical criticism, and appalled by the tremendous tasks that the new day is thrusting upon the church, but will go on, regardlessly, letting themselves be saved by the blood of Christ and blessed with his ever-abiding presence. "Lord, to whom else could we go? You have the words of life" (John 6:68).

Edmund Morris Fergusson: SUNDAY SCHOOL AUTHOR AND ADMINISTRATOR¹

By W. EDWARD RAFFETY, Ph. D., D. D., Redlands, California

My first introduction to E. Morris Fergusson was not a pleasant one. We were on the same program at a Midwest State Sunday school convention. He, the older, was not very considerate in publicly attacking a position I had taken in my address. Naturally the younger man was not exactly happy. A few years later, however, when we lived in the same Eastern city and came face to face in a real friendship, and worked shoulder to shoulder in the International Sunday School Association educational committee, and later on the same commission of the International Council of Religious Education, Morris Fergusson's keen-mindedness, strong convictions, frank—often blunt—statements, were better understood. We never once referred to the Midwest incident. I came to see, back of his positive, authoritative, brusk manner, the sterling qualities of his strong Christian manhood.

He was a tenacious argumentarian, Scotch to the core, but a pretty good loser, if and when he could not have his own way. He was so dead in earnest when speaking, and with such a dominant will, that he appeared to be dogmatic when he really was not. To say that his contribution to organized Sunday school work in America was exceptionally varied and valuable is plain justice, and deserved appreciation. He was nobody's formal rubber stamp. His very challenge in any group put his associates in that group on their metal to give a reason for the hope that was in them. He was no namby-pamby. I liked Morris Fergusson. He was out and out with whatever he wrote or said. If a fighter he was for the truth, as that truth took shape in his own scholarly mind, he never hedged or trimmed. You knew his position and respected it and him. His very open approach often nonplused his opponents.

I never felt that there was much sentiment or sense of humor in his make-up. He dropped logically, persistently, and often with a thud his facts into your lap, with the implication, at least, "Take 'em or leave 'em, there they are!" He was ponderous, but persuasive and practical. He knew that his ideas worked. Vast experiences were the mills that ground out his grist. He traveled widely and observed keenly, people, churches, church schools.

Born in Philadelphia, September 7, 1864; died in Swarthmore (suburban Philadelphia), March 14, 1934. He was educated at the University of Pennsylvania and Princeton Theological Seminary. A pastor for a few years; then assistant editor of the *Sunday School*

Times; then seventeen most productive years as general secretary of the New Jersey Sunday School Association, during which time he was the chief founder of the first Sunday school teachers' summer training school in America. In turn followed exacting efficient service as educational superintendent of Presbyterian Board of Publication and Sunday School Work, general secretary of Maryland Sunday School Association, Massachusetts Sunday School Association, part-time professor in Boston University School of Religious Education, and then several sunset years as a writer and speaker on religious-education subjects. The old International Sunday School Association and the new International Council of Religious Education felt the impact of his strong life. In the International Sunday School Lesson Committee he ventured where others hesitated; he championed progress in lesson making and teacher-training.

When it became my privilege to start the magazine *Sunday School Worker* (first journal in America to carry methods only), E. Morris Fergusson was sought at once to furnish a series of practical articles on church school administration. He was a regular contributor for six years, until the magazine was merged into the new *International Journal of Religious Education*. As a contributor he was an editor's delight, with his clear, constructive, "clean" copy. His was a facile, fruitful, forceful pen; and up to the very end of his homegoing.

He was the author of most helpful books: *How to Run a Little Sunday School*, *Church School Administration*, *Piloting the Sunday School*, *Teaching Christianity*, and literally hundreds of magazine articles.

For nearly five decades E. Morris Fergusson invested his stupendous energies, aggressive-mindedness and scholarly abilities in the cause of Christian education. His was a colorful, consequential, commanding personality. The whole Sunday school world will miss the voice and pen of this great Sunday school leader and virile man of God.

PRAYER is more than asking: it is realizing God's care and love. It is communion with him in which his grace can break through the fret and anxiety like the voice of Christ through the storm. The sure effect of prayer is this inner reinforcement, and it comes as we take time to realize his encompassing love. But without prayer God cannot reach us to know himself. It is the most direct means of keeping ourselves in his love.—*The British Weekly*.

¹ One of a series of appreciative sketches of "Sunday School Leaders I Have Known."

Rethinking Repeal

By ASA Q. BURNS, Los Angeles, California

Shortly after Repeal was voted—too soon in fact its results to be measured, but after Repeal was a minority—a group of graduate students specializing in character education was asked to give its opinion of Repeal. Oddly enough—as seen now—this group, disposed favorably toward all character-building surprises and voting on this measure from that slant, nevertheless declared by a two-third majority that Repeal in one way or another would aid character-building.

The ten most frequently specified reasons for this verdict are itemized as follows:

- Drinking is essentially a personal, not a legal, matter.
- Prohibition has destroyed moral standards.
- Prohibition was inherently unenforceable.
- Prohibition encouraged crime.
- Prohibition corrupted politics.
- Repeal will bring better-quality liquor.
- Temperance education preferable to prohibition laws.
- Repeal will reduce fatalities.
- Repeal will bring badly needed revenues.
- Repeal will promote honest sobriety.

A review of the above reasons shows that only one of them have any semblance of positive value, namely, (10) Repeal will promote honest sobriety; it will bring better-quality liquor, and (9) it will increase revenues. Two of the above reasons are purely neutral; namely, (1) Drinking is a personal, not a legal, matter, and (7) temperance education is preferable to prohibition laws. The remaining five reasons for voting against prohibition are strictly negative (protest-type), namely, (3) Prohibition is unenforceable; (4) it encourages crime; (5) it corrupts politics; (8) it increases fatalities, and (2) it destroys moral standards. The usual characteristic of protest-type vote is that it attempts to choose the lesser of two evils.

These reasons stated by graduate students in character education show with telling effect the efficiency of the Association Against Prohibition in its propaganda. This organization was headed by Irvin Cobb, who now says, so it is reported, that unless liquor is sold under repealist direction are not radically changed, Prohibition will come back to American life with a bang that will be permanent, whether for good or ill.

Again, these reasons reflect the then rising protest in America against anything that was in force. Only change what is, we argued, and all will be well. This good political propaganda in 1932, and it swept a candidate into office when he stood up to urge Repeal, because, within a year, it was urged, all the

unemployed men would be back at work receiving high wages; farmers would have a prosperous market for their products; railroads would be once more in the black, with more traffic than they could handle; crime would be eliminated, and happiness would return to our fair land.

The *Chicago Daily News*, surely no temperance organ, in a calm survey of 1935 has the bald statement: "The saloon is back, liquor is in politics, bootlegging continues, drinking has increased, unemployment is worse, and revenue returns from liquor are far below the hopeful estimates of 1933; while the cost of fighting the illicit traffic is still burdensome."

Every major city is reporting new highs in drunken-driving fatalities, in spite of the 1934 records which showed that year an increase of sixteen per cent. in drunken drivers, and an increase of fifty-five per cent. in drunken pedestrians involved in auto accidents. In the one State of New York the increase of arrests of intoxicated persons was fifty-five per cent. The *New York Times* points with its usual uncanny historical accuracy—to the fact that in the heyday of Prohibition there was no year that showed seizure of so many illegal stills as the first year of Repeal, when the total topped seventeen thousand for that one State of New York. Automobile clubs, insurance companies, and other semipublic organizations are warning against the social and financial results of increased deaths from liquor and auto accidents. Even makers of whisky try to sound a warning note in their advertisements—using small type—to the effect that liquor and gasoline will not mix.

Everywhere you go today you are drenched with liquor psychology, liquor ads, liquor smells, and liquor evils. Reborn for feminine patronage, the saloon is renamed "cocktail lounge," and instead of restricted areas for dispensing liquor, as in the old saloon days, it is now available in the lunch-room, the tea-room, the grocery-store, the hotel, the garage, the theater, wherever you go. Try walking down the street for your ham and eggs until you find a place free from its taint!

This second year of Repeal, according to one authority writing in a national publication, finds:

"The lid is off; life is on the loose. Liquor today floods the larger part of the area of the country, eddyng into multitudinous drinking-places in cities, suburbs, industrial centers, farming districts, shops, restaurants, hotels, schools, colleges, and homes. The tide overflows into the few remaining prohibition states, swamping the territories that are trying vainly to remain dry. It is pouring into our newspapers and magazines with blatant advertising of intoxication and vulgarity. It spouts from our radios for the proper education of young

people in the parlor and children in the nursery. It is overfilling our prisons again with drunks and our highways with 'drinking' drivers who are more dangerous if possible than 'drunken' drivers. It is poisoning life with indecencies and debaucheries; it is summoning death in new, strange and dreadful forms."

The thirty-five per cent. minority of that graduate group which thought then that Repeal would be a bad thing for character might review with interest today the five uppermost reasons then given for that attitude:

1. Repeal will promote drinking.
2. Repeal means increased economic waste.
3. General conditions will grow worse under repeal.
4. Bootleggers and gangsters will increase.
5. Repeal leaves liquor lawlessly out of control.

A Bad Name

By LAURA GRAY, North Vancouver, B. C., Canada

Two boys in the same family were so widely different that strangers found it difficult to believe they were brothers. Ernest, the elder by two years, was shy and awkward, and always waiting for his brother to lead. Jerry, at 8 years, was sunny and bright. He moved about as one conscious of a rightful place in the world.

"Ah, poor Ernest'll never do anything!" sighed his mother. "Jerry's quite different. Showed it as soon as he was born. Such a cunning baby!"

"What sort of a young child was Ernest?" asked the friend.

"Peevish. We called him Slinky, because he'd slink about, always aping his brother. Ernest learned to walk first, but when he saw us all laughing at his baby brother's cute ways, why if Ernest didn't start creeping all over again."

"Perhaps your taking so much notice of Jerry made Ernest like that," remarked the friend.

The mother grew thoughtful. "No, Ernest was just born that way," she concluded.

Tell a child he is shy, stupid, ugly—"Look how much smarter Jerry is!"—"Why don't you act manly, like Nora?"—"Look at your hands!—Your boots!"—and we paralyze something in the little one we're trying to improve, and make him all that we accuse him of being.

"You're only fit for the lunatic-asylum!" I heard a teacher tell a boy in one of his classes not once but often. The man didn't mean what he said. A grown person would have understood; but children are apt to take us literally.

Suppose we attacked a woman friend with, "Your shoes are too tight!"—"You've splashed rouge on your ear!"—"Why do you wear such unbecoming colors?" we'd probably be glad to make a speedy get-

away. Is the majority ever right? Think of university students intelligent enough to be post-graduating, interested particularly in character education and citizenship, voting by a two-thirds majority so soon after the time ago for a trial of Repeal—which all so soon proved a gigantic flop!

It is a deadly combination, to link the possibility for making unlimited profits with the legally protected exploitation of human weakness, in a day like this when profits are in general hard to make. And if this is what they will do in the green tree, it takes no serious "rethinking Repeal" to know what will happen when the tree is ripe—unless the liquor business is definitely stricken from the social life of our nation.

Could the poor woman be anything but mortified, embarrassed? Could she act in a normal pleasant manner after that? Then how about a sensitive child?

Inborn in all of us is a deep urge to do our best, to long to be clever, capable, to shine among our fellows. Because of this the cruel word of deprecation has power to kill initiative, to bind, to hinder.

How could one who'd been told all his life that he was backward, stupid, inferior to his brother, amount to anything?

But a word of encouragement, of genuine appreciation, gives wings to the spirit and puts faith into the heart, without which nothing can be accomplished, with which miracles have been wrought.

In the failure hour it is our privilege to help.

"I didn't get the prize, mother; I only came fifth in class!" Jane rushed in, blinking back tears.

"You haven't failed, dear. You stood tenth last term. Fifth this! Call that failure?"

The child smiled, disappointment softened. So one still believed in her.

Our thoughts, even unexpressed, are felt by those around; but especially do they have a strong influence upon the children; they being more receptive than grown-ups. But how can we change our attitude of mind? If a nose is turned up, no amount of thinking will make it trend downward. If one in the family is naturally less attractive than the others, what are we to do about it?

We can focus on some gift, pick out some quality, generous, beautiful in character—a willingness to help, to share treats. Make much of it until the child feels his power to do and be, and then come to recognize it.

(Concluded on page 140)

THE ORGANIZED CLASS



Yaden
Bible
Class

The Yaden Men's Class, Petworth Baptist Church, Washington, D. C.

By Arthur G. Cole

"We Kin if Anybody Kin" is the slogan of the Yaden Class. And they are doing it! Led by an aggressive group of officers, the class is making its mark in the church life of Washington. Monthly meetings for business, social evenings, music, modern methods, a hearty welcome to the newcomer, a bit of advertising on the part of each member—bring a large group of men to the class. The teacher is James G. Yaden, chief of the Examining Division of the United States Civil Service Commission. Once a year the class is addressed by a past grand master of Masons of the District of Columbia, at which time the twoasonic lodges holding meetings in Petworth attend in body. Congressmen, senators, and other high government officials interested in Sabbath school work are frequent speakers.

Several methods to increase enthusiasm and membership have been resorted to. Just now the class is using the military method, with captains and lieutenants, to follow up the members, the men of the neighborhood who have visited the class occasionally, to have their teams present as a group. A minstrel show or an especially fine entertainment, and a

supper prepared and served entirely by the men, form two of the three important season's events. Jointly, with the Philathea Class there is an annual banquet, the third event of the year.

A slogan on the wall of the classroom reads, "Our teacher comes every Sunday, why can't we?" The men believe in the sign, and come to back up the teacher and the president.

The work of the class is divided into groups, with a vice-president at the head. The first vice-president provides the reception committee and the entertaining features. The second vice-president is the good cheer and athletic chairman. The third vice-president is in charge of the membership drive. The collections are liberal, and are divided between the church school and charities, caring for unfortunate families. Liberal donations are also made to the Central Union Mission of Washington, and the Protestant court worker under the Federation of Churches.

The pastor of the church, Rev. Henry J. Smith, is the assistant teacher of the class. The officers are: President, Wilbur W. St. Clair; honorary president, George W. Potter; secretary, Horace B. Peck; treasurer, George H. Norton.

The accompanying picture represents the class on a recent rainy Sunday.



Men's Bible Class,
First Baptist Church,
Philathea, Kansas

Men's Class of the First Baptist Church, Olathe, Kansas

This class was organized about ten years ago. In a recent contest with several other men's classes of the town they won out—with a beautiful silver loving-cup as the prize. The teacher is Rev. William Wiley Searcy, a former pastor of the church. He does not just talk to the men, but makes good use of the discussion-questioning method. Mr. Searcy will be found in the group-picture last at the right. The superintendent of the school, Harold Cooper, is last at the left. Rev. C. E. Hayes is the pastor of the church.

Effectual Prayer

(Concluded from page 131)

a coast station. She followed her spiritual "hunch," and got there just in time to escape the Boxers. But now notice, allowing for the difference in the time, exactly at the moment of her restlessness in China her friends and fellow members in Wilmington, Del., were praying for her rescue. Explain that as you please, I will always believe that God heard prayer in Delaware, and delivered the answer in China.

Dr. George Adam Smith describes an experience he had in mountain-climbing. He had left his cabin at two o'clock in the morning, accompanied by two guides, and had reached the summit of the Weisshorn at nine o'clock. The guide in front stepped aside to let him be the first to gaze upon the wonderful view awaiting them after a difficult and dangerous seven hours' climb.

Doctor Smith, unmindful of the strong Alpine gales that swept across such heights, sprang up upon "the splintered rocks protruding from the snow," but was immediately pulled down by the guide with the words, "On your knees, sir, on your knees! You are not safe there except on your knees!"

O fellow teachers, lifted up upon the Alpine peaks of position, education, reputation, honor, friendship, success, do not lose your balance in the glory and magnificence of the privilege, but in that moment of highest urge and outlook hold hard the hand of your Guide, and looking up reverently into his face say, "Our Father, which art in heaven, thy will be done—and I will help thee get it done!"

A Bad Name

(Concluded from page 138)

A troublesome, unruly boy of twelve risked ridicule of schoolmates and broke up their fun by rescuing a stray cat from stoning. Remarks from all sides were made on the kindly act. The boy had a taste of

merited praise. A challenge seemed laid upon him to be kind. From then on an improvement was noted in his conduct generally. Even we, who are but grown children, thrill to a little commendation—overheard perhaps, or retold by another. How happy we are all day! What plans revolve in our heads, doing greater and better deeds!

One great cause—sometimes overlooked—of child behavior is health, or lack of it. The sullen, unattractive youngster is often, perhaps three-quarters of the time, an unwell child; overtired, suffering from indigestion through wrong feeding; all those things. Set these right and the battle will be nearly won.

So let us beware of giving any one of our children a bad name. The world will not be long in taking up the cry, and it will soon be "Goofy Jimmy" or "Dumb Jane." But give the child confidence, faith in himself, a realization of his gifts—though they be humble—and the world will be equally ready to believe and treat accordingly.

RECENT BOOKS

BAPTIST TRAIL-MAKERS. By Coe Hayne. Judson Press. Paper, 60 cents.

A hundred and twenty years ago the Territory of Michigan was outer frontier. The first Baptist church service in the Territory was held in 1922, the beginning of the Pontiac First Church. The story of the splendid accomplishments of our denomination in Michigan since that time is told in this volume. It is appropriate that Coe Hayne—official historian of the American Baptist Home Mission Society—should write it, for he is a native of the state, the son of a Michigan Baptist pastor, a graduate of Michigan Baptist college, Kalamazoo, and deeply versed in Baptist beginnings in the Middle West. The book is issued in response to the request of the Centennial Commission of the Michigan Baptist Convention, and is sponsored by that convention, The American Baptist Publication Society, The American Baptist Home Mission Society, and the Department of Missionary Education of the Northern Baptist Convention.

THE COMPULSION OF LOVE; OR, JESUS AND THE WOMAN AT THE WELL. By Paul J. Dundore. Erdmans Publishing Company, Grand Rapids, Michigan. Price, \$1.00.

Among the younger clergy there is always cropping out a periodic depreciation of expository preaching. But it passes; for we soon discover that to the average person there is no finer sounding-board of great and pertinent truth than a choice verse, or chapter, or from the Book of books. Doctor Dundore, pastor of a great church in western Pennsylvania and an a

er in the Evangelical—Reformed Church at large, opened the fourth chapter of the Gospel of John drawn from it an abundant wealth of practical convincing teaching. Twelve chapters discuss the background, and then the successive themes, of Race Judice, Personal Salvation, Springs of Refreshment, Christ's Method of Approach to a Soul, The Hereabouts of God, The Vitality of Worship, The Personality of God, The Power of a New Affection, The Greatness of Our Heritage. John 4 has long been understood as a choice and stimulating chapter, and the reader of this book, whether preacher or hearer, will be bound to see in these verses of Scripture a greatly extended variety of significant truths.

OIL LAMPS LIFTED. By Pearl Dorr Longley. Fleming H. Revell Company. 1935. 86 pages. Price, \$1.00.

Special interest attaches to this book by reason of the fact that the writer is a Baptist missionary. Her many years of service in India have given her true insight into that mysterious and romantic land. Her literary ability has proved equal to the task of communicating that insight to the reader. Her poems, many in little, are vivid word pictures, sing their way into the heart.

THE HOME IN A CHANGING CULTURE. By Grace Norton Overton. Fleming H. Revell Company. 159 pages. Price, \$1.00.

There is no question but that the home is feeling the impact of the changing culture in which it is today.

In this volume the author appeals to Christian women to seek to understand what is happening in the world, how these happenings are affecting home life, and what as Christians we should do about it. The chief value of the book is in its thought-provoking quality. Mrs. Overton tries to suggest the whole range of social problems, but can do little more than introduce each one of them. The questions at the end of each chapter would make good outlines for class discussions, and there is an excellent bibliography, but the book is better fitted for reading than for text-book purposes. As it stands, it paves the way for another book, upon how we shall go about preparing our children for the changes coming and already here.

CHRIST IN RECENT ART. By Albert Edward Bailey. Charles Scribner's Sons. 1935. Price, 50 cents.

There is a series of sixteen pictures of the life of Christ, painted by modern German, Austrian, Norwegian, English, French, and Swiss artists. With this is an exposition by Albert Edward Bailey, the author of several valuable studies in the field of art in religious education. The pictures are grouped under

six headings: The Birth, The Thirst for God, The Challenge of Duty, The Ministry to Men, The Tragedy of Failure, The Never-Ending Task. The author submits: "The pictures in this series are probably unfamiliar to the general public. Because of this newness they have an arresting quality, and when attention is once centered upon them they will be found to present a fresh approach to the life of Christ and a real insight into the Man of Galilee as his contemporaries might have known him."

TO HIM THAT OVERCOMETH. By Dr. Alfred E. Stearns. W. A. Wilde Company. 1935. 218 pages. Price, \$1.50.

That Doctor Stearns, headmaster emeritus of Phillips Andover Academy, knows youth and youth's problems goes without saying; that he is a close observer and keen analyst of current trends is equally apparent. He feels that there has been a "sad undermining of initiative and a weakening of the will to do among our American people. . . . Only by facing and mastering difficulties can true manhood be secured, a true course steered, and the full rewards of life and service obtained."

THE KINGDOM OF GOD IN JAPAN. By C. Burnell Olds. Published by the author, Cleveland, Ohio. 64 pages. Price, 25 cents.

These four lectures deserve a wide reading, for they give an unusually full and interesting picture of what Christian missions have done and are doing in the Land of the Rising Sun, where the author spent many years in the service of the American Board.

VENTURES IN DRAMATICS. By Hulda Niebuhr. Charles Scribner's Sons. 1935. 224 pages. Price, \$1.75.

An account of nineteen projects in religious education which found their expression in drama. The chapters show how the idea arose, how the play gradually took form, how the dialog was planned, how the simple costumes and "scenery" were decided upon, and how the production was finally presented. The value of "creative drama" for religious education is pointed out. The book has special value for teachers of the age group from nine to sixteen. The plays included possess both religious and social significance.

Lesson Topics for June

- June 7. JESUS IN GETHSEMANE. Luke 22: 39-71.
- June 14. JESUS CRUCIFIED. Luke 23.
- June 21. JESUS EXALTED. Luke 24: 36-53.
- June 28. REVIEW: JESUS MEETING HUMAN NEEDS

INTERNATIONAL SUNDAY SCHOOL LESSONS IMPROVED UNIFORM SERIES

SECOND QUARTER, 1936: JESUS MEETING HUMAN NEEDS.

(Second Half of a Six-Months' Course—Studies in Luke)

AIM. From a study of Luke's Gospel to learn the love, sympathy, and helpfulness of Jesus in meeting human needs; to set forth the ways in which he meets these same needs today; and to inspire his followers to service for others in the name and spirit of Jesus

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1934, by the International Council of Religious Education and are used by permission

LESSON V. MAY 3. THREE MARKS OF CHRISTIAN STRENGTH

Luke 17. (Verses printed, Luke 17: 1-19)

GENERAL THEME: JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Philippians 2: 1-11

KEY VERSE: Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 32

1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 And the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because

he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Saturday. Paul Teaches Gratitude 4:4-7. There's an old saying that can show gratitude better by our act with words. "Rejoice in the Lord way"—isn't that a good way to him?

Sunday. The Mind of Christ. Phil. 2:1-11. There are three or four verses that embody the whole gospel; Christology in a nutshell. It is a part of Scripture that we shall do well to learn by heart—by heart.

At the Threshold of the Lesson

FORGIVENESS

"His prayer, 'Father, forgive me' was revolutionary enough to found religion on. . . The religion of Jesus requires forgiving men. More than it actually develops the forgiving in men."—George Walter Fiske.

It is said that when certain women collected for interment the sullied remains of the Emperor Nero, Antichrist, the church's persecutor, pagan world surmised that it must be followers of Jesus who did it, for only Christians would have had the courage to perform such a magnanimous act.

HUMILITY

When Saint Francis and his followers divided up the housekeeping tasks, he retired to Portiuncula, the saint chose scouring of the kitchen vessels as his menial—and, he said, most Christly. He thinking of the Master, on his knees in the guest-chamber at Jerusalem, washing the disciples' feet?

"What does it mean to 'humble thyself as a little child'? Are little children humble, self-forgetful? Anyone who knows them knows that they are arrogantly (or irritatingly) self-important. Jesus must have had in mind the position of the little child. His child is not considered as important. He is set aside when serious matters are to be discussed. So must the true member

A Bible Message for Every Day

Monday. Jesus Teaches Forgiveness. Luke 17: 1-4. Sometimes when you are called upon to forgive one who has wronged you—even once—don't you feel as the disciples did, "Lord, if I'm to do it I'll need more faith"? Then Jesus says, "By faith you can."

Tuesday. Jesus Teaches Humility. Luke 7: 5-10. Saint Francis of Assisi used to say to his followers, "The only road that goes upward leads downward."

Wednesday. Jesus Teaches Gratitude. Luke 17: 11-19. Fond parents some-

times complain to me that their children are appreciative toward everybody but them—the father and mother to whom they owe so much. Is it thus with us, toward God?

Thursday. Paul Teaches Forgiveness. Col. 3: 12-17. How competent Paul was to teach forgiveness—he had learned so much about it in the wonderful forgiving of the Christ Jesus he had shamefully wronged.

Friday. James Teaches Humility. James 4: 1-9. "Resisteth" here means "deny," or "refuse." Pride put us up where God can't reach us with his blessings.

om of God be ready to take any to receive little recognition, to be of little importance."—William P. Ill.

GRATITUDE

ine out of ten will probably forget favor they may receive. It is rare one realizes and acknowledges his Still more sad it is to see so few those who have accepted the salva- of Christ showing real gratitude in of joyous service and declaring that are constrained to live for him who or them.—Erdman.

ingratitude more in man lying, vainness, babbling, drunken- ness, any taint of vice whose strong corruption its our land.

—Viola, in "Twelfth Night."

The Lesson Before Us

I. THE SCRIPTURE

paragraph about forgiveness (ver. 1) may be found, piecemeal, and with ions in Matthew 18: 17 and 21. The le of the Servant with Many Duties (7-10) and the story of the Ten s (ver. 11-19) are peculiar to Luke. teachings of this chapter 17 were ntly delivered on Jesus' last journey Galilee down to Jerusalem.

ences (ver. 1) is variously rendered ven versions: "occasions of stum- "pitfalls," "hindrances," "stum- blocks."

2 is an illustration of the strong s of speech that our Lord did not te to use when he wanted to make achings particularly impressive. The ones were usually of basalt, about en inches in diameter and four s thick. They were, of course, d by hand (but the one in Matthew with an ass: "great millstone"). en times (ver. 4). The Jews em- "seven" everywhere—because it heir sacred number. The rabbis t that a thrice-repeated forgiving was ent (Matt. 18: 22).

the parable of the Unprofitable Ser- or the Servant with Many Duties, or lowing Slave, is given for its lesson ility alone; it is a pure parable; ust pass over the selfish, lazy de- or of the master. We are here in an t civilization where slavery was on and accepted. The illustration is humble life; the master has only ave, a "man of all work."

at which was our duty to do (ver. Torrey has, "only what we were d to do."

12. Lepers usually kept together ups or bands (2 Kings 7: 3). The e obliterated religious distinctions; wise this Samaritan would not have in the company. The only place in Jerusalem where Jews, Moham- s and Christians will live peace- ogether is the leper-houses!

Afar off (cf. Lev. 13: 45, 46). They were required by law to keep at a distance of three hundred feet from other people.

Verse 13. By this time everyone knew about the Teacher of Nazareth and the wonders he wrought.

Verse 14. The specifications referred to here are set forth in detail in Leviticus 14. Our Lord made use of the practices of the old faith and of his day. It would require a good deal of faith on their way to the priest before they had been healed, and through this faith they appropriated Jesus' healing.

Verses 17, 18. There is a tone of pathetic surprise and sadness in the Master's words here that deeply affects us. He was seeing too much of that sort of thing! And, alas! he knew too well the human heart!

"Blow, blow, thou winter wind!
Thou art not so unkind
As man's ingratitude."

This stranger (ver. 18). Better, "this alien" (Torrey), or "foreigner" Moffatt, Montgomery).

Thy faith hath made thee whole (ver. 19). This strikes us as a circumlocution. The original reads, "thy faith hath saved thee"; why should we not say it that way? We have Luke to thank for a couple of fine representatives of the Samaritan branch of Judaism (cf. 10: 53).

II. THE FAITH TO FORGIVE. Ver. 1-6

The Twelve were certain to encounter "offences," lots of them, as they went forth in their Master's service—and as all of us who undertake to work for him do! They would often feel resentment, bitterness, toward those who interfered with the blessed ministry. "But," cautions Jesus, "keep sweet; rebuke—in a manner becoming my gospel of love—and forgive. Keep forgiving, if once doesn't win the heart of the wrong-doer."

The disciples think that's going to be exceedingly difficult; to forgive over and over again. It will take a tremendous amount of faith, more faith than they now have. So their prayer (ver. 5).

It was the kingdom of God that he had founded; an affair of his Father's, therefore. To oppose it in any way, to interfere with its advancement, is in Jesus' estimation a terribly serious, sinful matter. He could not have put the case in stronger terms. It is like the sin against the Holy Ghost. These "offences" are all the more hateful to him because he knows how weak, incompetent and fumbling the great majority of his servants are and will always be ("these little ones" is the way he characterizes them).

III. PLAIN DEVOTEDNESS TO DUTY Ver. 7-10

The child relationship is here interpreted in terms of servanthood. That we are sons of God is a great and blessed truth, but Christians by and large presume altogether too much upon it. Perhaps the trouble starts in our undue familiarity

with God. Jesus would not have us think of God in terms of that remoteness where the older Scriptures placed him—his word Father precludes that—but still it is not well for us to lose sight of the fact that he is the Creator and we the creatures, he the Father and we the children, and not vice versa.

Christ's incarnation and cross tell us that God can humiliate himself. But notwithstanding, God must not be degraded to the servant's place. Yet how often men do this. He does so much for us, we get so many blessings from him, that we come to think that "that's all he's there for." Inquire of the next man you meet his conception of God and see if it will not be about like this: A divine Power for the creature to get something out of. How many are willing to devote themselves to the religious life unless they see some advantage therein? How long will you keep going to church if you feel that you are not profiting by its services? What an insignificant part of our praying is aught else than asking for this or that?

You want God all the time to be serving you. Whenever you come into his presence you await the invitation, "Sit down to meat." You the master and God the servant! But that is a sad inversion. What about your doing something for God? It is no light word here in the parable, but God's own direct injunction to his creatures, "Make ready wherewith I may sup, and gird thyself."

The service that won God's approval for you yesterday will in nowise insure his perpetual smile. You have been very faithful to your Lord in his church through long years, and you say, "It is time now that I took a rest"; but Christ says, "Gird thyself and serve me still." He likes experienced workmen as well as any other employer; and the longer you work for him the surer you are of your job. In his kingdom there is no age limit. The time is coming when it is going to be all right and proper for you, the disciple, to put on your coat and sit down to meat with your Lord, and be served, and take it easy, but the chances are that that time will not be in your lifetime—nor for the church until Christ's kingdom is omnipotent and omnipresent in this world of ours.

If you live a good life, do not expect God to make a great fuss about it, and send you forthwith a big fat reward. No mother or father of you goes into ecstasy every time one of your children does as he should or as he had been commanded. Why shouldn't you live a good life? There is no extraordinary merit about that.

There is no let-up in Christ's service. The imagined servant of that parable had been plowing, or keeping the sheep, all day, and at eventime came home thinking that his task was done. But he was mistaken; there were other duties to be performed. He hears his master's voice: "Gird thyself and serve me till I have eaten and drunken." The sun never sets for the working day of the disciple of Christ. When you get through with one task there is sure to be another waiting

for you. In the workshop of Jesus Christ you do not get through at five o'clock, or six o'clock, or even nine o'clock; and there are no holidays.

There is no contradiction involved in Jesus' example of the devotion and self-sacrifice of the divine love. At the Last Supper God in Christ got down on his knees and washed the feet of the disciples; on the cross he rendered an even humbler while infinitely more important service; but it was all in the ministry of a true father. The ideal loving parent plans and toils and sacrifices for the child's welfare and happiness, not because he must or ought, not because law and morality force him to it, but because it is his heart's good pleasure. And when the son or daughter begins to claim and demand, or expect as a matter of course, then the heart of the parent shuts itself tight. So it is with God.

How condescendingly some people serve God! They make so much of the trifle that they do for him. When you put yourself out a little, for example, in doing something for him in his church, how self-satisfied and important you feel over it. "God must esteem himself greatly obliged and honored," you say to yourself. This parable is directed against just such spiritual uppishness as that. "Does he thank the servant because he did the things that were commanded? Even so ye also when ye shall have done all the things that are commanded you, say, 'We have done that which it was our duty to do.'"

IV. THE GRATEFUL ONE OUT OF TEN Ver. 11-19

Christ was an optimist, but not a blind one. He had a profound knowledge of human nature. He knew the reception that the world in general, and always, was going to give his gospel; that multitudes would flatly reject it, and that very many of those who accepted it and its blessings would do so with thanklessness. And he wanted his apostles to be prepared: "See how these nine lepers take this precious gift, my healing, and go their way with never an expression of gratitude or sign of appreciation. This is my experience, and you shall not expect better treatment than is accorded me, your Master."

All men are recipients of Christ's blessings; no matter what they think of him and his gospel, they cannot prevent some of the healing that flows from his redemptive life touching their lives. He came to make more abundant the life of humanity of which every man is a part. The poorest life in the world today is the richer because he came. Why so many do not glorify God—in praise, worship, service, somehow—for all that he is doing for them is the question that has no answer—or very poor ones.

Is it because men in general do not understand the real worth of the particular blessing that Christ brings, that we call "salvation"? For it is a spiritual value, and things spiritual are so outweighed and overshadowed by material goods. As

individuals or a church we labor long and earnestly to bring some man to the fellowship of Christ. He never feels that we are doing anything for him; perhaps regards our efforts as gratuitous. It seems strange; it discourages. Well, here is this story of the ungrateful lepers for our comfort.

"It is the way the Master went,
Should not the servant tread it still?
The Master praises—what are men?"

A French man of letters, who has never manifested any interest in religion or the church, writes: "Let me come to the tomb by the Judean city where Jesus the Nazarene lay that I may scatter before it violets and forget-me-nots in remembrance of him to whom I, like every other man of our modern time, owe so much of what I am and have done." And our own George Washington said: "A man must be worse than an infidel who does not see the goodness of God or has not gratitude enough to acknowledge it."

The nine unthankful healed lepers represent also an all-too-large class of the church's membership; folks who say they are, perhaps feel they are, saved with the salvation which that healing of the miracle symbolizes, but who go on with little or none of the praise of worship and the praise of service that the Saviour would so gladly hear. Maybe the nine were grateful in their hearts. But that was not enough; Jesus wanted a word, an expression, a profession, a dedication.

And he was a Samaritan! The exclamation-point belongs there. It is Luke's amazement as he writes the words, for he shared the presumption of the Jews that the Samaritans were deficient in both

good manners and good religion. They often have the same wonderment: many of those who express to Christ praise and service, great appreciation and thanksgiving are the very ones from whom we would least expect it.

In Browning's poem the Almsgiver takes great delight in the praise of a poor little apprentice-boy, Theocrite, sings at his work-bench. The Samaritan was only one of the ten, but Jesus was glad of his gratitude. "Gratitude is the memory of the heart."

Practical Questions for Class Discussion

- ¶ What are some of the reasons why it is hard to forgive those who have done us wrong? And especially why they do not acknowledge it, apologize or confess?
- ¶ Can we think of the state as forgiving a criminal while it proceeds to punish him?
- ¶ If Christian nations should put in practice Jesus' teaching in regard to forgiveness, how would it work out? With war?
- ¶ What has been your experience in praying for grace to forgive someone who has wronged you?
- ¶ Do you think there is such a thing as being too humble toward God? What about the danger of being too familiar with God—like the servant of the parable?
- ¶ What does this parable have to say about our demeanor in the house of God?
- ¶ Do you think that the majority of people are ungrateful? And if yes, you attribute this to thoughtfulness

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

In Bromfield's *The Man Who Had Everything*, Tom Ashford lives for many years in complete self-sufficiency, proud of his ability to make people like him. One day "he took up a hand mirror, backed by ivory so old that it had long since turned brown, and for a time regarded his profile, from both sides. Then it was that he made a discovery. It was odd, but he found that he had the faces of three different men. Each side was different, and when they were brought together they made a third face, complicated, a little weary, and a little dissipated. The jaws were square and the chin stubborn, the mouth was full, sensual and a little flabby with self-indulgence, and the eyes, when you looked beyond the surface into their depths, were cold. He wondered what he must do to

pull the three faces together into a face that would be strong and perhaps even good; for now after years of modesty at goodness, he divined that he could bring with it great strength and even great peace."

Obstinacy, sensuality, coldness—these are a triad for you!

Forgiveness, humility, gratitude—these are another one!

Take your choice, sir!

Everybody is familiar with Robert Louis Stevenson's *Doctor Jekyll and Mr. Hyde*. Dual personality: skulking, repulsive criminal—straightforward, attractive citizen. Take your choice, sir!

This business of how we are going to travel through life has got to be decided. Surely we are not going to wallow along in the muck of sin and indecency. Are we? No—not unless we allow ourselves to slip almost unknowingly while we are primarily seeking objectives such as inordinate wealth, questionable influence and arrogant power over men. Jesus teaches forgiveness, humility, gratitude. Sort of stepping-stones! Hard to stay

¹ Professor Stillman is director of the School of Social Administration in Ohio State University. He is the author of *Social Work Publicity*.

A character in recent fiction found himself amongst "too many kinds of people and none of them worth anything." They were "failures at the business of living—all these people who were successful."

The three virtues mentioned in the caption of this lesson are easily enough mentioned but hard enough practised.

Arthur Brisbane, in a recent syndicated story, states that the British Government has ordered forty million gas-masks—one for each of the population. Why? You know why—fear of attack by a hostile nation. No wonder we declare that the world has gone crazy. Forgiveness, humility, peace, kindness, love—where are they? Well, they are in the program of Jesus, and they are in the hearts and minds of hosts of his followers. To make those qualities regnant in our lives, while all about us are intrigue, clash of interests and economic insecurity, tuckers out our souls.

Mrs. Carrie Chapman Catt, glorious leader in the cause of women's rights, celebrating her seventy-seventh birthday anniversary, said, "In the next seventy-seven years the world will see permanent peace established." God bless her optimism. We hope and pray that she is right. And she added: "It takes nearly a hundred years for this country to change its mind."

What do we see ahead? I see a little lift in respect to these three desirables:

1. *Desire for world peace.* Despite jittery Europe and aggressive Asia? Yes.

2. *Strengthened commitment to industrial justice.* Despite obvious differences between labor, capital, lawmakers and the courts? Yes.

3. *Groping for religious moorings.* What? You mean that people are getting more religious? Church attendance falling off—how about that? Despite gangsters, disregard for life, and so forth, people are becoming more essentially religious? Yes.

What do you think?

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

Each one of these three great Christian virtues challenges us as Bible teachers. It seems as if Jesus must have seen flagrant cases where men did not show a forgiving spirit toward their associates. He saw many men, and probably women too, who were proud, boastful and overconfident. He also saw many favors done for people and how often the recipients did not even thank those who had been kind to them. Apparently we have changed but little, because these same faults are much too common in our own time. Even with many generations of Christian teaching behind us, we still commit these same sins over and over again. However, let us not fall into the way of thinking that just because we do commit these sins again and again there is no hope of getting to the place where they are not a part of our daily experi-

ence. Dr. Daniel Poling wrote a song for the Christian Endeavor Golden Jubilee, held in San Francisco in 1931. The last verse is:

We lift our faces in the sun,
We claim the world for truth.
We pledge our lives to things undone,
With Christ, the King of youth.

That spirit does not belong exclusively to young people. One of the most interesting aspects of modern life is the emphasis placed on adult education. We folks who are grown up can still lift our faces to the sun, and we can pledge our lives to things undone. Now many of the things that are still undone are in the realm of the spirits of people. It takes Jesus and his gospel to reach deep enough into the hearts of folks to make much change there. Whatever we do must be done with the help of Christ, the King of all, old and young. Four of the "things undone" are mentioned in our lesson today.

1. *The seriousness of making sinners out of other people.* This sounds rather ugly. We like to think that we are not too much our brother's keeper. But here we have the Master's own words, "It is inevitable that causes of stumbling should come; but alas for him through whom they come! . . . Be on your guard!" (Weymouth.) Our influence goes farther than we realize. Thomas Chalmers said: "Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; a blank he cannot be. There are no moral blanks; there are no neutral characters. . . . Being dead or alive, every man speaks." Let us sincerely pray to God so to control our acts and influences that we shall not cause others, especially those less mature in age and experience than ourselves, to sin.

2. *Lack of charity.* This teaching on forgiveness does not mean that we are lightly to regard the sins of others, but rather that we should treat the sinner kindly, and forgive him, if he is truly sorry for what he has done. Our responsibility is not to punish him—leave that to the law and to God. As Christians we are to harbor no revenge, even if the sin be often repeated. This particular sin comes close home to us women. In a gathering a short time ago the question came up, "Are women more unkind to women than men are to men?" Probably the difference of opinion in that group would be reflected also in other groups. Let us ask ourselves—make it very personal—Are we forgiving enough in our associations with others? Are we kindly and loving toward those who injure us in little ways and great ones? Jesus taught that we have no choice, if we are to be truly his disciples. We must forgive without limit.

3. *Humility.* This is a much overworked and little understood word. Perhaps it will help us to remember that a humble man is the opposite of an egotist. Listen to the conversation of any group of people. At least one will be saying, "I. I. I." rather often. This means that the speaker makes himself the major interest. In the illustration given by Jesus in Luke 17 the main concern of the servant was not himself and his wants but the master and the service due him. That is it. A humble man or woman is not one who has an inferiority complex, real or posed, but one who is so concerned about God's work in the world, and what he can do to help it along, that his own wants and needs take second place. All of us are greatly tempted to put too high an estimate on what we can do and the successes we may have. "Service filled with self-forgetting grace most truly portrays Christ. 'Not unto us, not unto us, but unto thy name!'"

4. *Gratitude.* Probably about the same proportion of people now forget to be grateful for gifts and favors as was true of these lepers. One-tenth of us show appreciation and the other nine-tenths go our own way. Let us look again at this story. The ten stood afar off, as the law required, and nine of them probably never came nearer Jesus. All they wanted was physical healing. They got what they asked for. The tenth man was thankful, and came back to say so, and Jesus gave him salvation also for his soul. "Thy faith hath saved thee." That is just what gratitude does for us—enlarges our area of blessings. It makes us have an appreciative spirit and contented mind. A minister asked a kindergarten child the meaning of Thanksgiving Day. The answer came, "It is the day when we give thanks for what we eat." "Yes," said the minister, "that is right. It is a day when we realize that we are dependent on God for the physical needs of life. As we get older we realize we depend on him not only for food but for everything that nourishes the heart and mind and spirit. For these things we must be grateful." God sends his good gifts to all whatever their reaction to them, but the "thank-you man" receives far more than the "take-things-for-granted" folks do. It might be interesting to check up on ourselves, for a week, to see to which group we belong.

A WRITER in the *Christian Age* tells this story: "A little fellow in a certain hospital had a piece of bone removed from his arm. He got well, but before he left the place he sent for the doctor. 'You wish to see me, Willie?' said the doctor. The little fellow reached up his hand and laid it on the doctor's shoulder, and said, 'My mamma will never hear the last about you.'" If we fully realized what Christ has done for us we should say to him, "My friends will never hear the last about you."

LESSON VI. MAY 10. HOW SHALL WE PRAY EFFECTIVELY?

Luke 18. (Verses printed, Luke 18: 1-14)

GENERAL THEME: EFFECTUAL PRAYER

[This lesson written by HERBERT WHITING VIRGIN, D. D., LL. D., Chicago, Ill.]

Devotional Reading for the Opening Service: 1 John 3: 18-24

KEY VERSE: God, be thou merciful to me a sinner.—Luke 18: 13

1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of

man cometh, shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abashed; and he that humbleth himself shall be exalted.

"He who feels that he is not what he ought to be is already on the high road to amendment."—George Ebers.

The Lesson Before Us

I. INTRODUCTION

The preceding chapter gives us the key at least to the first parable, in that the parable was the indirect result of a question on the part of the Pharisees. They wanted to know "when the kingdom of God cometh," and Jesus replied, "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you" (Luke 17: 20, 21).

Then our Lord intimates to his disciples that there will be severe experiences before he returns, for he says, "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away nor follow after them" (Luke 17: 22, 23).

Then, again, the Saviour describes conditions which shall exist, conditions which shall test the elect of God. It is after this that he gives the first parable, illustrative of the testing and the perseverance needed when everything is upside down, and God seems to hold himself aloof.

The second parable may have followed immediately, but it is more likely that it was an insertion, and has no particular relation to the rest of the immediate context.

II. THE KEY TO THE PARABLE. Ver. 1

In, "Men ought always to pray, and not to faint," we find Christ anticipating the parable and giving an explanation of it before he states it. It is as the preface to a book; or as the conclusion, before the logical processes are marshaled.

There is the intimation of hard times, difficult and puzzling circumstances, soul-trying experiences for which there seems no answer; for there is not a star in the black night, and in the daytime the heavens are as brass. This is a queer kind of world, with a good many puzzling and testing experiences that faith goes up against. Today ours is called a dissolving world; old policies and principles are being cast into the discard, and some of God's elect are puzzled and distressed to the point of crying out. The first parable is the answer to that. The gospel is always and wonderfully up-to-date.

III. TWO CHARACTERS STUDIED
Ver. 2-4

Here are two types clearly defined, as clearly as a verbal photograph could make them. Note them and you have a perfect picture of the times and conditions.

A Bible Message for Every Day

Monday. Learning to Pray. Matt. 6: 5-8. Sincerely, humbly, unostentatiously, with adoration and self-examination—so one may learn to commune with God.

Tuesday. The Perfect Prayer. Matt. 6: 9-14. Here, indeed, is the model of all prayers. We pray to our Father; for his honor, dominion and power. We pray for our sustentation, pardon and preservation. And all in the name of Jesus.

Wednesday. Faith and Prayer. John 14: 11-20. Marvelous are the promises as to prayer. We have never yet fully tested the resources of God and drawn from his treasury that which is ours—if we have the faith to believe.

Thursday. Humility in Prayer. Luke 18: 9-14. Humility is a state of mind without arrogance or self-assertion. It is impossible to pray rightly when one self-righteously asserts his merits and rights.

Friday. Encouragement to Pray. Luke 11: 9-13. Read carefully this *argument ad hominem*, and note the richness and fulness of this promise.

Saturday. Earnest Prayer. Ps. 63: 1-8. Here, indeed, is an example of a thirsting soul, conscious that it can find satisfaction only in God. Here, truly, is a near-perfect expression of the soul's thirst for God.

Sunday. A Penitent's Prayer. Ps. 38: 1-9. Here is an "humble and contrite heart," making full acknowledgment of sin, and confessing dissatisfaction because of the alienation from God which sin has caused.

At the Threshold of the Lesson

Fling away ambition:

By that sin fell angels: how can man, then, The image of his Maker, hope to win by it?

—"Henry the Eighth."

Vaulting ambition, which o'er leaps itself And falls on the other side.

—"Macbeth."

Two went to pray? O rather say

One went to brag, th' other to pray:

One stands up close, and treads on high,

Where th' other dares not send his eye;

One nearer to God's Altar trod,

The other to the Altar's God.

—Richard Crashaw.

"It is interesting to recall Tennyson's fine study of one who through the overthrow of his pride attained to true knightliness. Edyrn, overthrown in a contest with Geraint, loves rather than hates his conqueror.

For once, when I was up so high in pride That I was half-way down the slope to hell, By overthrowing me, you threw me higher."

"Archbishop Usher often confessed that he hoped to die with the language of the publican in his mouth. His wish was fulfilled, for his last words were, 'God be merciful to me a sinner.'"—Quoted by Jane Stoddard.

"Prayer is God's own antidote for sin."—Farrar.

The Judge. "He feared not God." Here is a cold, careless, unscrupulous character, who boasted fearlessly of his corruption, to the point of declaring that he did not take God into account at all. He is a type that lived in that day—and we fear is still among us—who bought his way to prominence, and asked odds of no one, save the ruling prince, even as such men today defer only to the political gangsters who put them on the ticket for price.

"He regarded not man." Though unscrupulous, he was not two-faced about it. He acknowledged that he did not care a rap of the finger for public opinion, but was in office for the spoils; and cared not one whit for justice.

Note the widow. We must be aware that in that day and country a widow had hardly any rights, especially if she was poor and obscure. Imagine, then, this woman, with few if any friends, and without influence, appealing to an unscrupulous judge, saying, "Avenge me of mine adversary," or, "Do me justice of my adversary," or, "Protect me from my enemy."

IV. RESULTS OF PERSEVERING FAITH Ver. 4-8

*She came "oft," until—*though he would not for awhile—but afterward said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her coming."

The widow's perseverance got results, not because the judge believed in or desired to render justice in her case, but because she was interfering with his physical comfort, had become an annoyance to him.

Now our Lord has given us this vivid picture of the seeming dominance of unrighteousness in order that we may note that even unrighteousness under duress will do right. "And shall not God avenge his elect, that cry to him day and night?" The Lord tells us that God permits suffering among his servants long after they have prayed for deliverance. The church of that day learned this, and they cried out, "How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them who dwell on the earth?" (Rev. 18:10.)

"And yet he is long-suffering over them." God bears long before his judgments, swift and terrible, are sent forth; but he bears long that he may have mercy, and sorrow and repentance shall be.

"I say unto you, that he will avenge them speedily." "He believed in and loved the old prophetic doctrine of the day of the Lord. The Herods, the Cæsars, the unjust judges of the world, have their day, and their day passes . . . The hour tarries long, but at last it comes on rapid, flaming wings, and the God who has hidden himself so long flashes forth in judgment and mercy" (J. E. M. Ross).

"Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

Robertson, in *Word Pictures*, says: "It is not clear whether this sentence is also a question or a positive statement." He, however, inclines to the opinion that it is probably correct to make it question whether "the Son will find a persistence of faith like that of the widow."

"We come now to the next parable. Here again we find the key in the opening sentences. It is highly probable that Luke placed this parable here because the Pharisees were the ones interrogating Christ when he spoke the parable of the importunate widow. In any event, this is a searching study of the pharisaical spirit. It further contrasts the religion of form with the religion of heart. It shows that the way of penitence is the only path to pardon and peace" (Erdman).

V. THE PLACE AND CHARACTERS Ver. 9, 10

It is quite apparent that this parable is a perfect picture of what Christ intends to teach, namely, to frown down on self-righteousness. Could a more appropriate place be found for its setting than the Temple?

"Two men were going up to the temple to pray." Those who have been to Jerusalem have seen just such a scene. There are still the two types to be found there. In the Holy City the Pharisee still calls forth the envious admiration of the people. There ostentation still is admired and private and public processions are still in vogue.

Imagine this self-righteous individual, well-dressed, dignified, outwardly reverent, going up to the Temple to perform his religious duties. See the publican, immoral, unpatriotic (and that was worse than immoral), weighed down with sin, and seeking surcease from the weight of it.

In the Temple the situation changes. They go to stand in the place where God is worshiped. It is there that sham should be dropped and the soul stand naked before God.

VI. THEY PRAY. Ver. 11-14

We discover that the Pharisee "stood and prayed thus within himself." Mrs. Montgomery translates it "stood apart." As Robertson says, he "struck an attitude ostentatiously where he could be seen."

"Prayed thus within himself." He carried on a conversation with himself. He gave himself a self-satisfied statement about his own virtues. He was not talking to God. He did not have God in mind. This man was outwardly very religious.

The things he told himself: "O God, I thank thee." "I am not like . . . extortioners, rogues, adulterers," or, "like this tax-gatherer" (Mrs. Montgomery). Outwardly, as to conduct, he was what people thought him to be.

Moreover, he was not only zealous as to religious performances, but overzealous. Hear him as he continues this soliloquy with himself: "I fast twice a week. I pay tithes of all my possessions." There was no such precept in the Law of

Moses, requiring fasting twice a week. In Leviticus 16:29 we learn that at first there was only a single fast day, the day of Atonement. Later, in the time of Zechariah (8:9), the one day had grown to four. Still later oral requirements called for two fast days a week.

As to paying "tithes of 'all' he possessed." Again this was the result of later rabbinical requirement, and not as originally. But the trouble was that this self-satisfied individual was counting on all this as a claim on God for entrance into the kingdom. He seemed not to sense for a moment that God could not favor one who rejoiced in himself and boasted against others.

"But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God be merciful to me a sinner." Just the opposite in attitude and spirit is this "tax-gatherer." He holds himself aloof because he thinks himself unworthy to worship with others. There is the absence of self-assertion. He is painfully conscious of his sins. He cannot now recall any good deeds he has performed. Indeed, he speaks of himself as the sinner. "It is curious," says A. T. Robertson, "how modern scholars ignore this Greek article 'the.' The main point in the contrast lies in it. The Pharisee thought of others as sinners. The publican thinks of himself alone as the sinner."

He is conscious that he is in the presence of the Holy One of Israel. God's purity is so dazzling that "he would not lift up so much as his eyes unto heaven." He has no claim to make. He stood before God and "beat upon his breast." So great was his humility that he could only express it by that passionate demonstration as he cried out that he was a sinner and pled for mercy from the throne. All he could hope for was mercy. He dreaded the possibility of justice.

VII. THE ANSWER. Ver. 14

"I say unto you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." This despised tax-gatherer, this betrayer of sacred duties, this poor sinner, found grace. It is an example of God's attitude always. "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The prayer of the publican, though brief, was potent. It went to the heart of the problem (sin), and went to the source of help (God)! "A sense of guilt and a yearning for pardon and a cry to God for mercy—that is the very beginning of a new life; and however far one progress in holiness there is ever need of similar humility" (Erdman).

Practical Questions for Class Discussion

- ¶ Do you agree that hard times are testing times?
- ¶ If you know of any who have been up against it in these recent years, were they made stronger or weaker? Did some give up the fight entirely?
- ¶ Have you yourself stood the test—by faith?
- ¶ Are there such characters as this judge in office today?

- ¶ Who put him there, in the last analysis?
- ¶ Do you have any part in selecting your officials? Have you tried?
- ¶ Are conditions any better today for the poor and obscure?
- ¶ Do you believe "God's in his heaven—all's right with the world"?
- ¶ Do you really believe that God holds the balances?
- ¶ Is the Pharisee still living? Who is he, the modern Pharisee? Is he in your denomination? In your church? Is he you?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

In *Psychology for Religious and Social Workers*, West and Skinner, there is this paragraph on prayer:

"All believers of all faiths throughout the world practise some form of prayer as an attempt to establish communion with God. It may be highly formalized or spontaneous, silent or oral, but whatever its form it presupposes the existence of a higher Power, or a personal God, who can hear and answer the petition. In a wider sense even the atheist may pray, if prayer be simply defined as 'the soul's sincere desire, uttered or unexpressed.' There is less and less of a tendency to ask or expect God to set aside the laws of nature for the sake of personal benefits of a providential character, and a growing tendency to seek for guidance and inner strength. The value of prayer as a medium of suggestion and auto-suggestion is recognized, as well as its stimulating effect and general hygienic influence upon attitudes and the whole affective life. Periods of silent meditation and prayer in the secrecy of one's own room afford a means of relaxation and comfort for which there is no adequate substitute. Public prayer, when sincerely expressed, has a unifying and mellowing influence upon the members of a group which makes it a unique and essential factor.

"Tibet has been referred to as 'a land of many prayers where men worship by machinery. Religious inscriptions are seen on the rocks, houses, and temples; prayer-wheels, such as those to be seen in the Room of Religions in the British Museum, turned not only by hand, but by wind and water, reel off prayers to the Deity amid the flutter of praying-flags'" (*Book of Knowledge*).

I have seen inscriptions painted on roadside rocks and on barns: "Jesus Saves," "The wages of sin is death," "The soul that sinneth it shall die," etc. How do the members of the men's class react to this kind of preaching, or advertising, or publicity? Is it effective, dignified, cheap, desirable, Christlike?

It is said that President Hopkins of Williams College told his students on

one occasion that when a man ceases to bend his knees in prayer he soon ceases to bow his mind and heart.

Tennyson said of prayer that it was like opening a "sluice between the great ocean and our little channels when the sea gathers itself together and flows in at full tide."

"For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of God."

Prayer can be made to plumb a man's thoughts and life to the law of God as the bricklayer plumbs the wall rising to his labor in accordance with the laws of gravity. Of course, an architect is always restricted by the laws of nature, by mathematical calculations, by financial limitations, and so forth. In the structure of character there must be inhibitions and limitations. Prayer can be made a great corrective and a sustaining guide.

A radio slogan goes like this: "Speak effectively and rise above the babble of the crowd." Beautiful language as used in public prayer often stimulates correspondingly beautiful emotions on the part of worshippers.

Essentially, however, as we all know, the test of the efficacy of prayer is its sincerity and its humility. A man is not heard for his much speaking. Nor is effectiveness a necessary accompaniment of repetition.

Perseverance in prayer—given sincerity—seems to merit divine approval.

The language God hears is the language of the humble, seeking, repentant soul. Rich or poor?—no difference. College bred or illiterate?—not in the picture. Influential or with no social standing?—does not matter at all.

Look at the Pharisee and the publican in this lesson text—there is the whole story.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

Earlier in his ministry the disciple had asked Jesus to teach them to pray. He started the copy prayer for them with the words "Our Father." Often prayers are terribly selfish, but saying "Our Father" helps to remind us that we are not the only favored ones of God's children. We belong to a great brotherhood, a world family. We must be interested in our brothers and sisters.

In these two stories by Luke we have some plain teaching about prayer which illustrates how much farther Jesus goes than the teachings of the Jewish leaders.

1. *God wants persistent "pray-ers."* The rabbis taught that three times a day was as often as it was wise to trouble God with the petitions of men. Jesus said men should make their whole lives a continual prayer. And furthermore that they should not become weary of so doing and give it up. That even if the desired answer is delayed, it will surely come. As recorded in the preceding chapter, Jesus had been giving a description of the world at the time of his Second Coming. In verse 8 he again refers to his return. Evidently this particular teaching on prayer has something to do with the subject of the Second Coming of Christ. The widow is asking in the parable, for her property rights. Maybe a rich neighbor had stolen her land after the death of her husband. This was regarded as a serious offense by Old Testament law and was punishable with divine vengeance (Exod. 22:22ff.). Just as the widow was commended for persistence in trying to get back what belonged to her, so the church is reminded constantly to pray for the blessings which have been promised. There is almost a touch of Gethsemane and the cross-moments of despair, in the question of verse 8: "Nevertheless"—that is, in spite of what I have told you about how much better God is than any selfish earthly judge—"when the Son of man cometh, shall he find faith on the earth?"

Just for a time Jesus seemed to wonder if there would be those who loved him enough to keep on being interested in his plans and in spite of the attractions of the world. His words are also a warning against the danger of Christian people becoming too much involved with the worldly influences which are always around the church. The lesson for us is plain: the promised inheritance is there and we must not get discouraged or careless while waiting for Christ's return.

2. *Proud "Pray-ers."* The preceding parable taught the right kind of boldness and insistence in prayer. Here (ver. 9-14) we are warned against a wrong prayer attitude. The *Abingdon Bible Commentary* makes the rather startling assertion that the Pharisee was praying the prayer that every Jewish boy was taught, "My God, I thank thee I was no

born a Gentile, but a Jew; not a slave, but a free man; not a woman, but a man." His parents and teachers had taught him to pray like that! Are we teaching our children to pray selfish prayers? Are we teaching them that God is all-powerful, and at the same time giving them the idea that he can give them any material thing they happen to want? May not the scorn of religion, that we find in many an adolescent's mind, be caused by the wrong ideas of prayer that he has been taught by older people? Children learn prayers and have to wait many years before they really understand them; but we can help them much by doing our best to teach them the right sort of prayers. By word and example we can make them understand that self-confident boasting, and a "better-than-thou" attitude are not pleasing to God. Over-and-above tithes and gifts are valuable in merit to the donor only when they are made in the right spirit. The money may help others, to be sure, but no credit accrues to the one who makes the gift in the wrong spirit. From the proud Pharisee we turn to the man who felt a need and longed to have that need met.

About a year ago a little ten-year-old girl came from Omaha, Neb., to Fall River, Mass., where a famous surgeon

was to set back in place her upside-down stomach, which was pressing against her heart and endangering her life. Smiling through her pain, little Alyce Jane McHenry prayed, "Please, dear God, help me to get well!" The simple faith of this Nebraska child took a tremendous hold on the hearts of millions of American people as the story of her bravery and courage was carried from one end of the country to the other. In this skeptical and questioning age the bright faith of such a child won interest and admiration. A metropolitan daily carried an editorial headed, "Please, dear God, help Alyce!" Among other lines were these: "Through the murk of murder and materialism that was drenching a nation came little Alyce, serenely; yet she was racked by pain. Like a little angel she came, half-way across a continent, and everywhere she went she made it fragrant with her lovely presence. Please, dear God, pay particular attention to little Alyce. We need folks like her."

In the humble and contrite heart God is willing to live. This parable was spoken to those who "trusted in themselves because they were righteous, and looked down upon the rest" (Mrs. Montgomery). "There is no place in the plan of God for the man who knows everything, lacks nothing, is completely satis-

fied, and who looks down upon his neighbors." Because we Bible students do not wish to be classified in the publican group, let us humbly confess that we are folk of unclean lips. Let us ask God to be merciful to us, for we are sinners.

The Lesson Lived

Susanna G. Fisher

PRAYING TO WHOM?

The Pharisee stood and prayed thus with himself (Luke 18:11).

The Saturday Evening Post tells this story: "Two little boys in a Kansas village, whose parents go out a good deal in the evening, are left in care of a grandmother, who looks after them. A few nights before Christmas the boys were getting ready to go to bed and were saying their prayers. Little Jimmie was praying for certain Christmas presents, and he was doing it in a voice that could be heard for half a mile. His older brother interrupted to ask, 'What you prayin' so loud for? The Lord ain't deaf.' 'I know it,' answered Jimmie, 'but grandma is!'" The Pharisee prayed "with himself," and Jimmie prayed to his grandmother; both of them selfish prayers, lacking every essential of genuine petition.

LESSON VII. MAY 17. TAKING RELIGION INTO MY BUSINESS

Luke 19. (Verses printed, 19:1-10, 45-48)

GENERAL THEME: JESUS INSPIRES HONESTY

[This lesson written by the REV. KENNETH C. MACARTHUR, Sterling, Mass.]

Devotional Reading for the Opening Service: Psalm 15

KEY VERSE: Thou shalt not steal.—Exod. 20:15

1 And Jesus entered and passed through Jericho.
2 And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich.
3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
4 And he ran before, and climbed up unto a sycamore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.
8 And Zacchæus stood, and said unto

the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forso much as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

Tuesday. Micah Teaches Justice. Micah 2:1-5; 6:8. The prophet charges the powerful and respectable landowners with robbing the poor. The Lord will punish social injustice. Micah 6:8 is inscribed on the ceiling of the Library of Congress in Washington to tell the American people what true religion is. Prof. George Adam Smith calls it the greatest verse in the Old Testament. To do justice is its first requirement.

Wednesday. Religion in Business. Deut. 24:10-15, 17, 18. The leader must show sympathy with the borrower. Hired servants must be promptly paid. Genuine religion expresses itself, also, in fair treatment of foreigners, widows and orphans.

Thursday. Dishonesty in Business. Amos 8:4-8. The interests of the Sabbath and those of the poor are threatened by "the same worldliness and love of money which tramples on the helpless."

Friday. Honesty the Corner-Stone of Character. Matt. 7:15-20. False prophets are known by their works, as trees by their fruits. There are fakirs in religious as truly as in commercial and political circles.

Saturday. The Accusing Conscience. Matt. 26:14-16; 27:3-5. People who

A Bible Message for Every Day

Monday. Jesus Inspires Honesty. Luke 10:1-10. When the Seventy went out, two by two, for companionship and mutual encouragement, they were told to accept hospitality as a reasonable return

for their labors. In the only passage from the Gospels that is quoted in the epistle (1 Tim. 5:18), it is said that "the laborer is worthy of his hire." Why, then, are religious workers so often underpaid? Is such a practice on the part of a church strictly honest?

prefer money to Christ and his kingdom put themselves in the class with Judas, and may expect bitter regret—sooner or later.

Sunday. A Citizen of Zion. Psalm 15. Fitness to be a guest in the house of God depends on upright dealings with our fellow men. The ideal worshiper keeps his word.

At the Threshold of the Lesson

"Let justice prevail, though the heavens fall."—*Roman Proverb.*

"An honest man's the noblest work of God."—*Alexander Pope.*

"Ay, sir; to be honest, as this world goes, is to be one man picked out of ten thousand."—*Shakespeare.*

"Honesty is the best policy, but he who acts on that principle is not an honest man."—*Archbishop Whately.*

"No man can realize his personality without possessions. Until society secures the right to private property for every sane and healthy man and woman we are stealing from them, depriving them of their due share in God's endowment of the family of man. And society needs to be told: thou shalt not steal."—*Coffin.*

"The business world today needs Christ in its business."

The Lesson: Before Us

I. A GRAFTER IS CHANGED

In Colonial times children were taught the alphabet from the *New England Primer* and memorized a verse for each letter. In those days the prominent figure in this story was doubtless better known than now, for boys and girls learned to repeat,

"Zacchæus he, did climb a tree,
His royal Lord for to see."

The Romans farmed out the right of collecting taxes, in a city or province, to "publicans," who were subcontractors, or local tax-gatherers. This system, with its opportunity for extortion, was one of the grounds of constant complaint in France and in Turkey before the revolutions in those countries. The Jews who did this work were regarded as traitors to their nation and were cast out from the synagogues and from good society.

Zacchæus gives practical proof of his conversion by giving half of his goods—not merely half of his income—to the poor, together with a fourfold restitution of his past extortions. Here our Lord uses the word salvation, as he does on only one other occasion, so far as the Gospels tell us. Zacchæus has become an honest man under the influence of Christ.

The Gospels show that Jesus was under great tension on his last journey to Jerusalem; yet he stops to save a man. The Good Shepherd, who calleth his own sheep by name, takes an interest in each individual. So should we. We must not

assume that every member of a despised class is to be condemned.

One weakness of the modern church is its indifference to a multitude of men and women outside its membership. Too many of us have lost the "redeeming passion."

Though Zacchæus was a wealthy man he did not stand upon his dignity, but in his earnestness to see Jesus climbed a tree like a boy. He was partly moved by curiosity, which is one of the principal stimulations to learning, and partly by a genuine desire to have some contact with the most famous man in Palestine. Ostracized by his fellow citizens, he must have been surprised and delighted at the honor that became his of entertaining the famous Teacher of Nazareth. This was his last chance; if he had not made haste he would have lost Christ forever. We must not put off decision.

II. THE PARABLE OF THE POUNDS

Like the parable of the Talents, it teaches that we are called to account for that which is entrusted to us; that an unprofitable servant is condemned; but it adds the punishment of the rebellious citizens.

The accounts of the Triumphal Entry suggest not merely Jesus' right to use our property, but also his honesty in returning the lowly beast (Mark 11:3).

III. THE CLEANSING OF THE TEMPLE

Jesus expels the traders from the Temple because its sanctity was violated and quiet use hindered, since the noisy bargaining of Orientals and the lowing and bleating of the animals had changed the "house of prayer for all peoples" into a stockyard. He thus stood up for the rights of the Gentiles to use their court. It had also been made a "den of robbers." Our Lord was defending his principles of honesty and justice, that the poor should not be imposed upon.

"As you read Luke 19:1-10, try to understand the actual feeling of Jesus as he called this man from the tree, entered his house, met his family, sat at his table, talked with him on his housetop in the cool of the evening and until the stars shone out in the sky. Consider that in all this he was giving expression to the Father seeking for a lost son" (Bosworth).

The heart of Zacchæus has been changed; he has become an honest man. He is no longer lost, but found, saved.

What is it to be lost? The parables of the Lost Coin, the Lost Sheep, and the Lost Son (Prodigal Son) throw light on the momentous saying, "The Son of man is come to seek and to save that which was lost." Here Jesus specifically states the purpose of his mission. To be lost is to be out of right relationship, out of the proper environment; to be useless, to be in danger, to be doing wrong.

Sin is not a mere theological bugbear or chimera, invented by ministers, but a frightful reality. Sin involves loss to the

sinner. A friend said to the writer: "Mac, I've been in hell for ten years. Sin is also a loss to God. People advertise for lost dogs not so much because of the money value of their pets as because they love them. God has lost something of infinite value to him when a man goes away from him. Other human beings suffer when we do wrong and the love of our God Father is wounded by our wandering away from him. "To be lost is to fail to care for God as a Father and for men as brothers; to be found is to take one's proper place in God's family" (Bosworth).

IV. LEARNING FROM THE "DAILY READINGS"

It has been said that "Pinched peasants' faces peer between Micah's words." He represents a long line of noble rural leaders who, inspired by a sense of God's justice, have protested against oppression of the folk on the land. Such men figured in the agrarian social revolts in ancient Rome, in the fourteenth-century Jacquerie in France, in the Peasant Rising in England, in the Peasants' war in Germany—which was connected with the Anabaptist movement—in the French and Mexican revolutions, and in agrarian movements in American political life. We shall never have stable prosperity until the farmer gets a square deal.

"You must have accurate balances, accurate weights, and an honest measure for bushels and gallons: I am the Eternal, your God" (Lev. 19:35, Moffatt) is as timely now as in the Old Testament centuries. The revelations of some American dishonest advertising show that poor stuff is still sold for high prices, and consumers thus defrauded. Beware the political crook and demagogue, the racketeer, the crafty swindler—as well as the violent burglar!

Practical Questions for Class Discussion

- ¶ A man was compelled to room with a stranger in a hotel. His fear of losing his money ended when the stranger knelt in prayer. Does religion make people honest?
- ¶ A conscientious little girl used to repeat every night, after she had said her prayers, the phrase, "Maybe perhaps." This was to make sure that all the statements which she had made during the day were not untrue. A member of the Oxford Group, after a day's entertainment, told her hostess that she had had a "beautiful time." The next day, realizing that she had told a falsehood, she revisited her hostess, and to the surprise and anger of the latter informed her that truth compelled her to say that she had not had a good time at all. Do these examples indicate carrying honesty to a ridiculous extreme?

"I am employed by a contractor. This contractor is engaged on a public-works job. His contract stipulates a certain amount of cement with each unit of mixture. I O. K. the contractor's statements. I know that he has not put in the required amount of cement. What shall I do? If I do not O. K. the statements I shall lose my job. My mother, younger brother and sister are dependent on me. It is not easy to get a job these days. What shall I do?"—*The Advance*.

Psalm 15 deals largely with right speech. Do we ever make unfair or untrue statements about others?

A deacon with strong pacifist principles is employed in helping to make submarines. It would be difficult for him to secure a position elsewhere, and he and his family would be ashamed to go on relief. Is it honest for him to retain his position?

Did Jesus' expulsion of the dishonest traders have anything to do with his death? What dangers today may befall a man who interferes with crooked business?

A legislator at Albany, who was about to vote on an important bill, found \$500 in his overcoat pocket when he went to the cloak-room. Nothing had been said to him and there was no writing with the bank-note. What would you have done?

It is said that King George V, at the state banquets in honor of his twenty-fifth anniversary, did not use the gold dinner service for fear people would take parts of it for souvenirs, and that even so \$250 worth of silver was filched by his distinguished guests. Did you ever know anyone in this country who—in plain language—was a thief because he took other people's property as souvenirs?

Assuming that you have money enough,

is it honest to take your time about paying your bills?

¶ Is it true that we must be just before we are generous—i. e., pay our debts before we give to charity?

¶ Are we justified in refusing to give to the church because we owe money to someone?

¶ The Bible describes God's burning indignation against those who defraud his people. Do we get "hot under the collar" because of some indignity to ourselves or because of wrongs to our fellows?

¶ Am I honest with myself? Do I make excuses for my failings and rationalize my faults, or do I judge myself as impartially as I would another? Do I "kid" myself, or am I honestly willing to face facts in my own life?

¶ How about a church-member who on a train instructs his thirteen-year-old boy to slump in his seat so the conductor will think him under twelve?

¶ A Christian farmer told, in a Bible class, of keeping cattle without water for a day or two, then allowing them to drink their fill just before the butcher appeared to weigh them. Was that merely a smart trick or dishonest?

¶ Has a successful speculator a right to millions? What did he do to earn them?

¶ Is it wrong to cheat an individual but harmless to cheat a corporation or the government? Is it all right to take stationery and soap from a hotel and towels from a Pullman car? How about "padding" expense-accounts and writing letters on the firm's time?

¶ Suppose an employer underpays his employees so that charity is needed to support them—is he really robbing the community? How about gambling and smuggling?

of God, but it is obvious that serious physical needs have in many cases been at least temporarily unmet. It cheapens honesty to commercialize it.

Jesus had a passion for truth. Before Pilate he claimed that he came into the world to give testimony to the truth, and that everyone who was on the side of truth listened to his voice. "He must become godlike who desires to see God," said Plotinus. "Moral affinity is an essential of personal intimacy. A man cannot understand a character with which his own has no accord." If Jesus does not inspire honesty in our lives, it must be because we lack such honesty in conviction and purpose as to understand him.

I have said that it cheapens honesty to commercialize it. I stand by the statement. There is no inconsistency, however, in noting the observation that sustained honesty over a long period of time, in business or in personal matters, generally carries satisfactory material results in its wake, as well as those moral sanctions that make life happy for him whose soul is sensitive to the touch of the infinite.

Great businesses have been built up on a platform of honesty. Honesty permeates every permanent business. It varies in degree. It is apparent, on the other hand, that huge fortunes, both in personal and business affairs, have been garnered with no herculean struggle against deception. Advertisements of today make the heart sick, even though they claim to make the body well. The rain falleth on the just and the unjust, and money goeth the way of both the honest and the dishonest.

The economic struggle is a vicious test of a man's honesty. It is too bad if a man's religion and his business cannot get along together. Also, it is *two* bad—for if both of them are all right, why shouldn't they get along?

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

"RICH MAN GIVES HALF HIS WEALTH TO POOR! RETURNS STOLEN PROPERTY FOUR HUNDRED PER CENT.!"

What a head-line for a modern newspaper! In these days of graft, exposed and otherwise, it is interesting to remind ourselves that such happenings are not a strictly modern development in society. The human-interest stories of Jesus' Perea ministry seem to appeal to the physician-biographer, Luke. We should appreciate his fidelity in recording the treatment Jesus gave to people of all classes of society and religious standing. Luke alone gives the account of the Pharisee and the tax-collector at prayer (18:9-14), as well as the lesson for today.

The story of this man with a small body, who was called by everyone "sinner," is very appealing. It brings home to us the fact that often such men have a longing in their hearts to get right with God and with their fellow men.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

Says the cynic: "Honesty is the best policy—but it doesn't get you anywhere." It is true that honesty is very often expensive. The old "strait and narrow" is pretty rough in spots. "Virtue its own reward" is highly idealistic, but most Christians striving to practise the virtue of honesty have no objection to a supplemental pay-roll now and then. In the latest analysis, honesty, like all other virtues, must be cultivated for its intrinsic worth, because it is right, and not for the material gain involved in "the-best-policy" idea of one Benjamin F.

Herbert Spencer wrote years ago, "There is no political alchemy by which you can get golden conduct out of leaden instincts." In a showdown, the man who

uses and practices honesty solely as a means to success will wilt. When honesty costs real money—then is the time to note whether instincts are golden or leaden.

Kirkpatrick, in his *Doctrine of the Prophets*, states: "The inner idea, and not the form in which the idea is conveyed, is the essential part of a prophecy." So is innate honesty the test of a man's life.

We read in Psalm 37:25, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." If the Psalmist who recorded those words had been wandering around any part of the U. S. A. during the past five years, he would not have talked like that. Both wicked and righteous have been begging bread. The righteous have had the sustaining grace

People call them grafters, cheaters, and such they are; Jesus, however, sees them for what they can become—as he did Peter. So Jesus challenged the evident interest of Zacchæus, and the man with a little body became the man with a large soul.

How to get people to be honest? We have in this lesson two ways suggested:

1. *The Scribes' Way.* Through great familiarity with the Old Testament law the Jewish leaders were firm in their conviction that men could be legislated into an acceptable life of God-fearing honesty. The Mosaic law was very explicit in rules and penalties. (See Exodus 22 for examples.) Some people believed then, as now, that people can be made righteous by laws. But probably there were as many dead-letter laws on the statute-books then as now. This man was a Jew and presumably accepted nominally, the teaching of Moses; but judging by the opinion of his fellow citizens and by his own confession, that did not make him honest. This chief publican was making too much money to be bothered with scruples about the letter of the law. So long as he was not found out, caught in false collecting, he was all right. "What are you going to do about it?" is even now a frequent answer of those who challenge the suspected wrong-doing of officials.

2. *Jesus' Way.* His friendly, brotherly attitude toward certain classes of the irreligious won this man Zacchæus. The scribes hated Jesus for it, but Jesus knew deep down in his own heart that God loved these people and so should he. The Christian Americanization Department of the Woman's American Baptist Home Mission Society puts great emphasis on Christian friendliness. They seek to win people to Christ's love by being kind and showing an interest in them. They teach that we should be friendly just because we are Christian—not to win people for our own church.

After this tax-collector learned from Jesus' own lips what the requirements were for admission into the new Kingdom he made up his mind. His confession was prompt, personal and public. He stood up and announced his purpose henceforth to give half what he had to the poor and out of the remaining half restore, four times, what he had taken by overtaxation. We must admire any man who shows his faith with deeds. As a Christian Zacchæus did more than was required by Jewish law. Love is not bound by regulations.

A man and his pocketbook. Religion and money. Stewardship of our possessions. These are pertinent questions for every follower of the Lord Jesus Christ. Jesus said, in commenting on this action of Zacchæus, "Salvation has come to this house today . . . even this man is a son of Abraham. The Son of man has come to search for those who are lost, and save them" (Twentieth Century New Testament). This man was lost in his

sin of stealing money which he had not rightfully earned.

It doesn't sound quite nice, but the teaching seems plain that dishonest people are lost. They need Christ to teach them what to do with their money . . . and other possessions. Cheating is such a common sin that we are tempted to regard it lightly, but our government does not lightly regard false weights and measures. In October, 1910, a boatload of false measures and scales which had been confiscated by the United States Commissioner were dumped into the Atlantic Ocean. In Leviticus and Deuteronomy are many warnings against false weights and measures. Jesus warned against dishonest business practices.

But it is not only in large, open ways that people are cheaters. We must learn to despise cheating in small things. Accepting pay for careless work cheats the employer who is not getting fair value for his money. Cheating in games and examinations is rather too common among children, but are we adults any better? What about the mistake the clerk made in our favor when she made change? We would be quick to notice it if we had been short-changed, but it is so easy to slip the extra coin into our pocketbook and quiet a troublesome conscience.

Cheating and lying go together. We have to lie to cheat. Petty pilfering leads to greater disregard of other people's property. An old proverb runs, "He that stealeth an egg will soon steal an ox." Should a Christian have any greater regard for public property than a non-religious person? Whether or not we believe that honesty is the best *policy*, this lesson surely teaches that dishonesty is a serious matter.

The Lesson Lived

Susanna G. Fisher

"HE FIND ME"

Received him joyfully (Luke 19:6).

Yam Sing came from China to California, and was brought to know the grace of our Lord Jesus Christ. When examined before baptism concerning his experience and faith, someone asked him how he found Jesus. "I no find Jesus at all; he find me," was the answer of the converted man; an answer which was more than satisfactory to the questioner. Zacchæus sought Jesus, little dreaming that Jesus was seeking him; but so it was. And is not this a blessed truth applicable to everyone who truly seeks the Lord?

LIVING SAVIOUR AND DEAD PROPHET

And he sought to see Jesus, who he was (Luke 19:3).

A Smyrna native agent came across a Turk from some town in the interior who showed considerable acquaintance with the Christian Scriptures. He said he had long studied the gospel, and had once

nearly got into trouble through it. He was called before the authorities for reading Christian books, but before judgment was passed he begged to be allowed to ask a question. Permission being granted, he said, "I am traveling. I look around for some direction, and discover two men; one is dead, the other alive. Which of the two men am I to ask for advice—the dead or the living?" "Oh, the living, of course," all cried out. "Well," he added, "why require me to go to Mahomet, who is dead, instead of to Christ, who is alive?" "Go about your business," were the words with which he was dismissed.

GOD IS GLAD TO FORGIVE

For the Son of man is come to seek and to save that which was lost (Luke 19:10).

Mr. Moody used to tell a touching story of one of his older brothers who ran away from home—to the great grief of his widowed mother's heart. She waited for many long years for tidings of the wanderer, but no tidings came.

One summer afternoon a sunbrowned stranger was seen coming into the farmhouse gate at Northfield. He knocked at the door. The mother went to the door and invited the stranger in. He held back for a moment, until the tears started and he exclaimed, "No, mother, no; I'll not come in until you forgive me."

He did not stand there long; for her big motherly heart rejoiced more over the returning prodigal than over the boys who had never run away. Jesus Christ keeps no penitent sinner standing outside of the door. Full pardon comes as soon as sin is repented of and forsaken.—*Selected.*

A LAW OF LIFE—USE OR LOSE

"Here is thy pound" (Luke 19:20).

"He made no mistakes, took no wrong road.

He never fumbled the ball.

He never went down 'neath the weight of a load—

He simply did nothing at all.

"He lost no hard fight in defense of the right.

Never bled with his back to the wall.

He never fell faint in his climb to the light—

He simply did nothing at all.

"So death came nigh, for life slipped by.

And he feared for the judgment hall.

When they asked him why, he said with a sigh,

"I simply did nothing at all."

"Oh, God will pardon your blunder, my friend,

Or regard with pity your fall;

But the one big sell that surely means hell

Is to simply do nothing at all."

—*Unknown.*

LESSON VIII. MAY 24. LIVING FOR SPIRITUAL ENDS

Luke 20: 1 to 21: 38. (Verses printed, Luke 20: 45-47; 21: 1-9, 34-36)

GENERAL THEME: BUILDING FOR THE FUTURE (Temperance Lesson)

[This lesson written by JOHN W. ELLIOTT, D. D., Secretary of Christian Education]

Devotional Reading for the Opening Service: 1 Timothy 6: 11-19

KEY VERSE: In your patience ye shall win your souls.—Luke 21: 19

20: 45 Then in the audience of all the people he said unto his disciples,
 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;
 47 Which devour widows' houses and for a shew make long prayers: the same shall receive greater damnation.
 21: 1 And he looked up, and saw the rich men casting their gifts into the treasury.
 2 And he saw also a certain poor widow casting in thither two mites.
 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:
 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.
 5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,
 6 As for these things which ye behold, the days will come, in the which there

shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

11 For as a snare shall it come on all them that dwell on the face of the whole earth.

12 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

area of life is this more true than in that which has to do with the use of alcoholic beverages.

One concrete case. In applying this lesson to the present day let us consider one concrete case which recently was brought to the attention of the writer. A conscientious church-member, who earnestly strives to apply the principles of Jesus to every situation, in the fall of 1935 asked the gas company to send an employee of theirs to start her furnace. Previously the employees of this company had taken care of the furnace in a very satisfactory manner. The man who came this time could hardly be considered drunk, but he had been drinking to such an extent that the odor of liquor was very much in evidence. This good Christian woman wondered what she should do. She knew that the gas-furnace was a delicate and powerful piece of machinery, that called for skilled handling. Should she let the man work on the furnace? Should she tell him that she did not want services from a man who drank? Should she report the situation to the gas company? Should she talk with the man concerning the evils of alcohol? Should she ignore the whole situation and trust to luck? Let us consider this concrete case.

Bible Message for Every Day

Monday. Building a Strong Body. Matt. 1: 8-16. A sound body is a great asset. A person may have bodily defects over which he has little control and for which he is not responsible, but what a reflection on our intelligence that we deliberately take into our bodies anything that will do physical harm?

Tuesday. Developing the Mind. 2 Peter 1: 1-8. Strong drink affects more than the body of a man; it reaches his personality, and makes him turn from the better things of life. It drives him to unwholesome and wicked acts and attitudes. If the habit is started early in life, the individual cannot develop to his largest possibilities.

Wednesday. Enriching the Soul. Eph. 1: 10-20. The forces in society that would pull down a man are today powerful and subtle. So attractive is sin a man must be on his guard at all times that he yield unwittingly. It is a comfort that we can depend upon a Power greater than ourselves in this struggle.

Thursday. Practising Self-Control. 1 Cor. 9: 19-27. Paul gives us here a perfect example of self-control. He kept himself under that he might serve his Lord effectively. He was able to accomplish much because he held his eyes fast on the goal, Christ Jesus.

Friday. Abstaining from Strong Drink. Lev. 23: 12-21. Read this message of a wise man of old. But remember that knowing the facts about any evil does

not prevent a person from indulging in that evil. Many who know what alcohol has done for others will use it in sure expectation that it will not harm them.

Saturday. Laying Up Treasures in Heaven. Matt. 6: 19-26. The view of the Christian is not limited to this brief life; he sees beyond and plans his life accordingly. "Eat, drink and be merry, for tomorrow we die" is a sentiment that cannot find permanent lodgment in the thinking of any Christian.

Sunday. Building for Eternity. 1 Tim. 6: 11-19. The thought of the Scripture passage for yesterday appears again here. Those words fell from the lips of Jesus, today's are Paul's. Compare the two passages and discover the similarity. It is interesting to note the definite application made by Paul.

At the Threshold of the Lesson

The patient struggle. Nowhere in the message of Jesus do we find a promise of ease. His followers were challenged to live a life that involved sacrifice and struggle. "A flowery bed of ease" has no place in the program of Jesus or of those who are trying to follow him. His was not a life of ease, even during the time when his popularity was at its height. Paul, his interpreter and follower—responsible for bringing the gospel into Europe—certainly never had an easy time of it. Those who try to follow Jesus in our modern day encounter many difficulties and hardships. In no

The Lesson Before Us

I. THE COMFORT AND SAFETY OF THE CHRISTIAN

The odor of liquor is offensive to many people. This is a fact which is overlooked by some who indulge in strong drink. Presumably, the person who drinks is not conscious of the odor. This woman, who was ardent in her opposition to the use of liquor in any manner, suffered when she noticed that the man was strongly perfumed with alcohol.

What is the Christian attitude toward such a person? We encounter this nuisance in trains, on elevators, in offices, in stores and many other places. Should the Christian refuse to associate with the person who shows definite signs of the use of alcohol? Would that be snobbish, or has one a right to seek comfort in freedom from such odors?

Anxiety about the result of his services. This workman was to start a powerful furnace in the cellar of this Christian woman's home. Though this furnace is equipped with safety devices, yet the service and safety of the furnace are dependent upon the proper adjustment of the various parts. Knowing the effects of alcohol upon skills, is this woman justified in being concerned about the results of the manipulations of the man, who has evidently had enough liquor to

be classified as in the first stages of intoxication? It is true that he could drive the company's car without accident, and that he greets her civilly, but she knows the power of alcohol to affect mechanical operations and skills. Should she consider the safety of her home and children in this situation, and refuse the services of the man who has been drinking? What is the duty of a Christian in such a situation? Is it unchristian to consider one's safety and comfort rather than the feelings of an employee of a utility company? At first thought the liquor question seems a very simple one, so flagrantly wrong and bad is drinking, but we shall find that often it has its "complications."

II. THE CONCERN FOR OTHERS INVOLVED

The man himself. No Christian can escape the conviction that he must love his neighbor as himself. The genius of Christianity makes it incumbent upon every follower of Jesus to consider the feelings and welfare of others. To refuse this man entrance to the house, because his breath was flavored so strongly with liquor as to be offensive, might be considered by some as unchristian. It certainly would hurt the feelings of the man. It might cause him to lose his position. Or to drink more than before. It might develop him into a cynic. What is the duty of a Christian in such a situation? How can a person in the condition of the utility employee be most effectively helped?

The man's family. Nearly all men have others dependent upon them; say, wife and children, a mother, sisters, younger brothers. If this woman should refuse the services of this workman, and he should thus lose his position, what would be the effect upon his dependents? It is not improbable that his wife is herself a total abstainer and has suffered because of her husband's habit. Is it right to add to her burdens and those of her children? These are questions that are not easily answered.

Many things are involved. The easy answer is, the man should not drink. But the man does drink, and the Christian woman wants to do her Christian duty. She would be fair to the man and those dependent upon him, yet in being fair may feel that she is compromising with an evil. Such compromise in the minds of many is unchristian. If you had been in the place of the woman, what would you have done?

III. LARGER SOCIAL CONCERNS

Other homes. This workman starts a great many furnaces in homes. If he works slightly under the influence of liquor, does he not endanger the property and lives of many people? Should not this Christian woman, who is naturally concerned about the welfare of others, do something to prevent harm to her neighbors? If this drinking workman is kept out of the homes of the community,

is not this a definite move toward public welfare? When one faces this question one realizes that the welfare of a single family is set against the possible injury to many families. Immediately we see that our answer cannot be a simple one. What would you do?

IV. THE SAFETY OF HIGHWAYS

The man came to the home in an automobile. At the time he was making the trip from the gas company's headquarters to the home hundreds of children were going from their homes to the schools. It is well known that a man who has had only a few drinks, and drives with apparent ease, may, because of the effects of alcohol on his system, misjudge situations and do serious injury to people on the streets. Is it a part of the responsibility of a Christian mother to reduce the probability of such an accident? One might say, "Well, he never has had an accident." Nevertheless, the nature of alcohol is such that the person who uses a little is likely to use more. That no

accident has occurred up to the present is no assurance that the continued use of alcohol may not lead to an accident any time. Is it a Christian's duty to consider the feelings and the welfare of a person of greater importance than the safety of hundreds?

V. AN ANSWER MUST BE FOUND

It will be noticed that the treatment of this lesson has been by questions. Each member of the class must discover answers for himself. We must ask ourselves what would we do in a similar situation? All of us do not have gas furnaces, nor do all of us have representatives of public utilities entering our home, but all of us do constantly meet those who use alcoholic beverages. We must therefore find a truly Christian answer to the question: "What shall my attitude toward the person who uses alcohol in such small degrees as to render him undesirable as a companion or collaborer, and dangerous as a member of society?"

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

This lesson says to me:

Mr. Man, this life is full of a lot of experiences of one kind and another. Temporal things are all right in their place, but "watch your step," lest they get the best of you. Sometimes a temporary indulgence involves permanent harm. Appraise. Evaluate. Keep your sense of values. You want wool and not shoddy. You want gold and not a mere glitter. Don't trade ten years for ten minutes. Interpret today in terms of tomorrow. Build. Look ahead. Practice restraint before the evanescent. Indulge your best thoughts. Avoid getting your philosophy twisted: Live, eat, play, work—but live. Life is a mighty and sublime conception. Why cheapen it with a series of nothings? Life is all you have. Give it your very best.

The call for us today is a consecrated imagination. It is said of Handel that "he thought he heard the music falling from the sky more rapidly than his hand could fasten the notes upon the musical bars."

God's Spirit talks to us in these times—the question is, do we want to hear? Do you not now and then have high and righteous impulses? Ask yourself what you do with them? Let's get receptive like Handel. Contrast the widow of humility with the Pharisee of pretension. The Temple was God's spokesman to both. The response was different—that is all the difference.

President James H. Franklin, of our Northern Baptist Convention, writes in *Milestones*: "Today few geographical sections of the world remain unexplored,

but there are still great unredeemed areas of life which must be entered by daring pioneers who will lead in efforts for the redemption of such zones from the snare that wreck the souls and bodies of men."

Pretty good words those. They ring with the missionary spirit. Let us not miss a personal application as well. As we branching out in personal conquests, think you that we are going to arrive by just drifting?

In Willa Cather's *Obscure Destinies* the Rosickys were a big and happy family of farmers, but they never got ahead much; "maybe you could not enjoy your life and put it in the bank, too." The widow with the two mites may have been that way. I do not want you to tell me how to spend my money (there is more much of anything to talk about in my case!) and I certainly do not want to tell you; but for all of us, we want to live with our money and not for it.

Beverley Nichols, in *A Thatched Roof*, presents what seems to me to be a beautiful parable. He is talking about the sundial in the garden, and he causes it to say: "All the men who come to ask me the time are fools—because they are looking for something they left behind and they can never find it." Farther off "You should never try to recapture an emotion." The sad, very sad experience in the span of middle and advanced life of many men is the unavoidable indulgence in regrets. They look for something they left behind, and they cannot find it. Why, oh why, can we not with today's opportunities enrich our tomorrow?

The way to build for the future is to make the best use of today. If we do not get set to Handel's sensitiveness, if

get attuned to God, we shall recognize opportunities for present enrichment and future blessing. A lover of flowers said, "When I see a cut flower out of water, I feel thirsty until the poor thing has had a drink." So should we nourish our opportunities. Wiley Post wrote in *Around the World in Eight Days*: "It is funny how you can fly all the way across Europe and not notice much of interest to anyone except another airplane-pilot."

If we set our life's objective and our imagination toward God, we shall find continuous fellowship with our Master, and life will be full of spiritual interest; and both the present and the future will be safe, rich and full.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

Most of us women have dreams of the future we would like some day to have, on our own—unless we already have one. We like to think of the plans for that future, the provision we would make for the things we own, the family we have, the hope to have, and for the friends we wish to entertain. Jesus makes some suggestions in the warnings and advice given in these passages of certain things that we are not to have, and some that we are to build firmly into the building we call our future."

First, we are *not* to build our lives after the pattern set by the scribes. These educated leaders of Christ's time were his bitterest enemies. They were jealous of him and angered by the many times they had been worsted in arguments with him. Three features of their characters roused him to the condemnation of Jesus.

1. Their vanity and love of display. Their desire for flattery and seeking conspicuous positions in public. (How modern these weaknesses sound!)

2. Their avarice, or, to put it negatively, their lack of common honesty. They would even steal property belonging to trusting widows. We are told in our own time that thousands of widows and single women are victims of unscrupulous people who defraud them of the money left by their men folks. How horrified we would be if this sin were persistently charged to ministers as it was in Jesus' time!

3. Their hypocrisy. Covering up their ungraceful private lives with great religious pretense. These "long prayers" lasted sometimes three hours. The very thing consumed is almost an effrontery to God.

Secondly, we are to build a large room of stewardship. Jesus was sitting, near the close of a long harassing day, in the heart of the women. There were thirty trumpet-shaped receptacles for the offerings of the people for the support and the up-keep of the services. He saw healthy folks tossing in their spare change. Then along came a poor widow and carefully placed in one of the coffer

two of the smallest coins in circulation, totaling less than a cent! But it was all she had. We can almost hear a question of the disciples when they saw Jesus' pleasure over the gift of the woman, "Lord, if everybody gave such small amounts, how could we run the church?" The magnificent Temple had been built by wealthy men. Jesus said that before many years it would be laid flat. And that came true. But the story of this woman who showed an example of real self-denial has lasted all these centuries. Real stewardship gives not only money, but heart and interest and enthusiasm and love. Those things last. Marble even if overlaid with gold does not stand the bombardment of armies. What gifts are we building into our homes, churches, missions, characters? How much shall we give? Few give in a self-denying way. Most of us give of our abundance.

Thirdly, we should *not* have a bar-room (Luke 21:34-36). Judging by the equipment for serving liquor that we see on sale and by the pictures of bars in homes that we see in magazines, home bars are getting rather common. Jesus warns here against three forms of intemperance: overeating, drinking intoxicating liquors, and getting overtired with cares of this life. *Overcharged hearts*. Note Jesus said "hearts," not bodies. Overeating, overdrinking and overtiredness make heavy hearts, and minds so clouded we cannot understand how dangerously near snares we constantly are. Little traps and big dangers catch us unawares.

Fourthly, we need a devotional-room. In a city not far from my home lives a woman who built a lovely house, which is quite different from the houses of other people. One thing she has put in that is really different is a prayer-room. A few of her friends were privileged to enter. Drawing aside a handsome tapestry we saw an open Bible on a small table, and a kneeling-cushion. To this sanctuary our friend comes when she feels the need of guidance for her busy life. Most of us have a place and a time rather than a whole room, but we need contact here with God if we are to be fit to come into his presence later (Luke 21:36).

As I write this a wild northeast snow-storm, driven by a strong wind, is howling around the New England parsonage which is my home. I am glad those carpenters of over a hundred years ago built this house so well, to enable it to stand the shock. They worked not only for themselves but for us living now, long after.

Looking into the future, there are two guides, history and prophecy. The future may be judged not only by what has happened, but by the foresight of far-seeing men. Even farther into the future than any human prophets Jesus looked. We have not yet reached the fulfillment of many things he foretold, but let us be watchful. The end may be near.

The Lesson Lived

Susanna G. Fisher

ALL PROMISES BROKEN

Is it lawful for us? (Luke 20:22.)

Only when a great blessing has been lost through indifference do men begin to appreciate its value. We are slowly beginning to realize that the thirteen years of national prohibition in spite of the shocking failure of the Federal Government to make any serious effort for its enforcement, mark a period of unprecedented moral and social and financial uplift in our national well-being.

Every promise which the friends of liquor made in the effort to bring it back has been ruthlessly broken. Could anyone expect to gather grapes from thistles? The saloon is back, and under the garb of respectability it is sevenfold more subtle and destructive than in the old days. The bootlegger is still with us as are the rum-runners and the illicit distillers. Drunkenness is back. The budget remains unbalanced and already the increased costs and waste of life and property caused by liquor far outweigh the pittance of blood money which the state and federal treasuries receive in the form of liquor revenue.—*Bishop G. D. Batdorf.*

THE TRAGEDY OF REPEAL

Many people were led to believe that repeal of the Eighteenth Amendment would bring about a much improved situation with regard to law-enforcement and law-observance. As a matter of fact conditions generally are very much worse. Statistics have been compiled showing a nation-wide increase of sixteen per cent. in motor-car fatalities; an increase of twenty-four per cent. in the number of intoxicated drivers involved in accidents, and an increase of more than fifty-five per cent. in the number of intoxicated pedestrians involved in such accidents. Also, police records show the arrests of drunken drivers in cities have increased, for instance, twenty-four per cent. in Los Angeles, three hundred per cent. in Philadelphia, and three hundred and eighty per cent. in Cincinnati.

The promised revenue from the sale of liquors has not been realized, but there has resulted an enormous increase in bootlegging.—*Judge Richard J. Hopkins.*

GOOD CITIZENSHIP DEMANDED

Render unto Cæsar the things that are Cæsar's (Luke 20:25).

Rev. Dr. David James Burrell forcefully has said: "The follower of Christ has no alternative; he must discharge his political duty. This is the clear teaching of the Master: 'Render unto Cæsar the things that are Cæsar's as ye render unto God the things that are God's.' An army of young citizens is pushing to the front. Many of these are Christians. Their attitude with respect to current questions of public morality will largely determine the character of our American commonwealth."

LESSON IX. MAY 31. WHAT THE LAST SUPPER MEANT TO JESUS

Luke 22: 1-38. (Verses printed, Luke 22: 7-23)

GENERAL THEME: THE LAST SUPPER

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: 1 Corinthians 11: 23-29

KEY VERSE: This do in remembrance of me.—Luke 22: 19

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire

I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

brothers in a new family. It was the very symbol of his dying, but it was the beginning of a new life for the whole world. He began at that hour a brotherhood of all peoples in all ages, whose oneness is that they are his body."—*Ba Mathews.*

When the knights of the Round Table had been long absent on their quest for the Holy Grail their courage and moral stamina would gradually weaken. Renewal came when they were able once more to share the meal of their fellowship. So spiritual invigoration comes to the Christian at the table of the Lord.

The Lesson Before Us

I. THE SCRIPTURE

Luke's account of the Supper follows the parallels of Matthew 26: 7-20 and Mark 14: 12-16 rather closely; but Luke adds some new material; verses 22: 1-16, for example; and he alone mentions that it was Peter and John who were directed to make the preparations. The washing of the disciples' feet is about the only detail given in John's Gospel (chapter 13). For Paul's account see 1 Corinthians 11: 23-26.

Strictly speaking the Passover was not coextensive with the feast of unleavened bread. Numbers 28: 16 specifies: "On the fourteenth day of the month is the passover of the Lord; and on the fifteenth day of this month shall be a feast, etc." In Jesus' day, however, the two feasts were but loosely demarcated.

It is a plausible fancy that the "man with a pitcher" was John Mark and that the guest-chamber in the home of his mother was the very upper room in which the disciples gathered in the days of the early church (Acts 12: 12). As water-jars were ordinarily filled and carried by women, this man would be noticeable. Yet secrecy was to be observed. Danger was all around the Master and his followers, and he would not hurry to catastrophe. We like to think of the careful provisions of Jesus'; making the arrangements for the Supper beforehand.

Guestchamber (ver. 11) is the same word that is translated "inn" in Luke 2: 7. Mrs. Montgomery and Moffatt have simply "room."

"He sat down" (ver. 14) should be "he reclined," the Greek verb meaning "to lean back." The original custom of eating the Passover standing had long been abandoned (Exod. 12: 11). Small families and detached individuals combined into groups for the celebration. The incredible number of 256,500 lambs were used at Jerusalem for a single Passover.

A Bible Message for Every Day

Monday. The Promise of the New Testament. Jer. 31: 31-34. Then this New Covenant (Testament) and this Breaking of Bread are to be really things of the heart; deep, sincere contacts with God.

Tuesday. The Great Sacrifice. Isa. 53: 1-6. Philosophy and theology try to reason out the problem and providence of the cross. Enough for me to know that it was on account of my sins, for my peace and healing.

Wednesday. Fellowship with His Suffering. Phil. 3: 8-12. The Supper has been variously interpreted, and has many meanings; for it is rich in symbolism; but only through those words "broken for you" do we reach fellowship with Christ in the observance.

Thursday. Jesus' Last Supper. Luke 22: 14-20. Not alone by making "eating together" a holy ceremony of his church, but also by this desire (ver. 15) to be at table with his chosen in the face of the awful ordeal does our Lord sanctify, as it were, "the fellowship of the dining-room."

Friday. How to Observe the Lord's Supper. 1 Cor. 11: 23-28. Have you ever considered how few are our Lord's "This do"? Thus he made his discipleship, if not easy, at least simple and plain. All the more reason then why we should be carefully obedient to him.

Saturday. The Cup of Blessing. 1 Cor. 10: 14-22. Blessing and blood? (Ver. 16.) Yes, they go together; like

cross and crown; like the toil of the planting and the joy of the harvest. Haven't you found it out?

Sunday. The Bread of Life. John 6: 32-40. Our modern diversity of foods is making us forget that in Jesus' day bread was the food, indeed "the staff of life." Apply this to his representation—and to the gospel as a whole.

At the Threshold of the Lesson

Earthly friends when they go away present us with their portraits that we may not forget them. This ordinance is our Lord's picture of himself that he left us: "This do in remembrance of me!" A sight of him as well as a spiritual feast with him! What a horrible slight, then, of our Saviour, to neglect it; to be careless about attending his table!

A missionary said that one of the hindrances to the elevation of the people among whom he worked was that they did not eat together. The family meal has not a little to do with the maintenance of a wholesome family life. The suppers, dinners and banquets of social organizations cement their bonds. Nor is it otherwise with the Lord's Supper as an agency in the blending of the diverse elements and many members of a church into one body in the Lord.

"The cup of red wine"—the token no longer of the old covenant between God and Abraham, but of a new covenant between Jesus and a new people—children of one Father—of whatever race or nation, all comrades in the new community,

Fruit of the vine (ver. 18). It is supposed that Jesus takes here the expression used in the consecration of the cup the Passover ritual, "Blessed be thou, Lord, our God, who hast created the fruit of the vine."

New testament in my blood (ver. 20). The word rendered "testament" here, *thēkē*, meant, in classic Greek, the disposition of property by a will, or the will itself. Later it acquired the sense of a contract, or agreement. The church has tried to read both these significations into the word here and elsewhere in the New Testament.

Every one familiar with figurative language, especially as used by Jesus, can readily understand that "this is," in "this my body," "this cup is" (ver. 19, 20, "This is my blood of the covenant," Mark 14:24) means "represents," "typifies," "stands for." "New testament in my blood" harks back to Exodus 6:8 and other such Old Testament passages. The R. V. has "covenant" instead of "testament"; and Moffatt, "This cup means the new covenant ratified by my blood."

The other Gospels have "for many," instead of "for you" (ver. 20). He was thinking of course not for them alone, but for many. The whole world—of the Gentiles—were to be partakers of this new covenant. This new covenant of grace supersedes the old one of law. Blood, however, is not absent from it; for the shedding of blood was essential to a covenant, a condition of the forgiveness of sin (Jer. 31:31-33; Heb. 10 and 11).

II. THE PASSOVER PROCEDURE

1. A cup of wine mixed with water, which had been blessed by the head of the family, is passed around. 2. The father takes a morsel of unleavened bread and bitter herbs in the *charoseth* (a dish made of dates, raisins and vinegar); eats it after a benediction; and distributes a similar "sop" to the others. 3. A second cup of wine is poured out; the youngest present asks the meaning of the Passover, and the father replies. 4. The first part of the Hallel (Ps. 107:1-4) is sung. 5. After a benediction the father distributes bitter herbs and unleavened bread dipped in the *charoseth*. The paschal lamb is eaten, and a third cup of wine is passed. This will have been the cup mentioned in verse 17. 6. A fourth cup—the "cup of joy," or "the cup of blessing" of 1 Corinthians 10:16 is drunk. 7. The rest of the Hallel (Ps. 115-118) is sung.

III. THE LAST SUPPER

Some of the most precious messages at our Lord delivered (recorded in the Gospels) were spoken here at this table. Does not this throw light upon the remark, "with desire I have desired"? (Ver. 15.) Jesus certainly looked with distrust upon religious forms and ceremonies. He saw how they had taken the heart out of his ancestral faith,

Judaism. Yet he recognized their value as spiritual pictures, projects, helps, and accordingly provided his church with at least two of them.

Here he makes over the Passover, that was so typical, so prophetic, so illustrative of the perfect, fulfilled sacrifice that he was about to be—into what we call the Lord's Supper, the eucharist, the communion. It is a remarkably meaningful ceremony, simple, dramatic, and of large teaching value.

Considered from the point of view of its origin, it is the most illustrative symbolic act ever given to men. It expresses realistically the vital union that Jesus would have existed between himself and his followers. Thus it had been partly anticipated in the parable of the vine and the branches.

Did the Twelve understand, as we do, as they ate this fellowship meal with him, that it was a fellowship of suffering, of sacrifice? For it is a broken loaf that he divides and the drink that he pours out is an emblem of blood. At the end, nevertheless, a note of hope and victory is sounded; for before they go he alludes to another supper, of "newness," that shall be festal and joyous.

IV. THE NEW COMMUNION

Verses 16 and 18 have been variously interpreted:

1. The true Passover, which Christ was about to offer in his cross death, would mean the establishment of the new kingdom of God. In his post-resurrection days, then, he did partake of the fellowship meal with them.

2. Jesus is referring to the spiritual communion that he is perpetually to have with his followers as they shall observe this ceremony. "In that new kingdom, founded on the New Covenant, he will meet them again and drink with them a new kind of wine" (Broadus).

3. Or he has in mind the heavenly supper-table, when the Kingdom is fully, ultimately arrived (cf. 14:15; Matt. 8:11).

Bliss thinks that all these views may be taken together. At any rate, the idea of spiritual communion and celebration is prominent. Erdman comments: "Thus the communion season is a time when we especially look forward to glad reunions with those who have passed on before. We cheer our hearts with visions of coming glory. Under the darkest shadows we look for the opening skies and for the return of Christ."

Those first disciples had been very dependent upon the Master. Perhaps they couldn't imagine how they could possibly get along without him—without his words and inspiration—were he to go away, as he had said that he was about to do. But in this Supper act he shows them how they—and we—may still have him, appropriate him, spiritually: by making him the meat and drink of the soul life.

"In the quiet of the communion hour

the Christian, as he gathers with his brethren, may feel again at what a cost he was redeemed, of what a vast fellowship of saints he is a member, and to what a sacrificial service he is called."

V. THE HAND OF THE TRAITOR

Unlike some of us Jesus never hesitates to "disturb the peace." In the holy stillness of the spring evening and the tenderness of this Last Supper he speaks the dreadful word, that the hand of the friend and brother who is about to sell him to his enemies is even now touching hands with them, with him. It is a fine mark of the generous, unsuspecting character of the others that they do not think forthwith of Judas. Our Lord and Master knew. Some of the church fathers wondered if Jesus' word and warning were not designed to afford Judas one last chance to repent. "It is not a curse that he (Jesus) utters, it is a cry of pain . . . it was the instinctive spirit of pity speaking in the ordinary longing of the heart!" (Glover).

Practical Questions for Class Discussion

- ¶ The caution might be thrown out that we Baptists in our rejection of the sacramental, or rather ultra-sacramental, view of baptism and the Lord's Supper need to beware not to make them mere empty forms.
- ¶ Note that the communion is a confession and reminder of our need of constantly partaking, spiritually, of the Bread and Drink of Life, even Christ Jesus. And so is to be observed, not once, like baptism, but repeatedly.
- ¶ Make a point of the need of preparation for participation in the communion. If the old-fashioned covenant meeting, which was really a preparatory service, is passing away—as some claim that it is—then should not something similar be sought to take its place?
- ¶ Judging from the Gospels' account of the Last Supper, what should be our preparation for the communion?
- ¶ Can you suggest some things that your church might do to make the communion service more impressive and helpful than it now is?
- ¶ In the country village church of the writer's boyhood the members who had "a falling-out" would stay away from the communion, with the idea that they should not sit together at the Lord's table. Was this wise, or a mistaken procedure?
- ¶ Does your church regard the communion as a church ordinance—that is, of the individual church—or as an ordinance of the church general, the Kingdom?
- ¶ Do you think that the Church of Rome has suffered, or profited, by building up its whole program of worship around the Lord's Supper?

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

It is only elementary to point out that inherent in the word "communion" is the idea of participation or sharing. With the affairs of a hurly-burly life pressing upon our attention, it is not easy to "partake of the communion" in that sense. In the Lord's Supper we of course want to "commune" with our Lord; we want to feel that with the Spirit of God influencing us there is an intake of divine suggestion and an outgo of personal devotion.

Did you ever argue yourself out of yielding to a good impulse? Did you ever trade a good idea (it would cost you something to carry it out) for a new car, a dispensable suit of clothes, or the privilege of playing host at a party?

A man's musings, his dreams, his mental lingerings on this or that are his character determinants. To put our best thoughts into words and deeds is a process that has never yet been geared up with automatic machinery; on the contrary, it is hard to do. Thoughts suffer in the process of transmutation. Communion should beautify our musings, dignify our yearnings, stiffen our purpose, and put a rudder on our behavior.

We know that we rush around too much and take too little time out for reflection, for quiet thinking, for communion. "Meditation is a lost art."

There are Mrs. Prentiss' lines:

"Within the secret place,
Shut out from every face,
Thou, Father, art with me,
Thou, Father art with me."

We really need time to think. The business of administering tonics can be overdone. Sedatives have their therapeutic value also. For physical problems, ask any physician. For mental situations, ask any psychologist. For spiritual improvement, let me refer you to Isaiah. Isaiah who? The Isaiah of the blessed book. What does he say? He says, "In quietness and in confidence shall be your strength."

Men, we are missing opportunities here. A few days ago I took a good book from a shelf of my library. The leaves were uncut. I paid money for that book; it lay around my room for many years; it was available for consultation or conference at any time, day or night. In other words, it was receptive; it was ready to meet me half way. As concerns that book, I slipped. In multitudinous ways God is standing by to help us. What are we doing about it? You have your own answer, all right!

He is fortunate and blessed who can meet his church friends in the Lord's Supper, partake of the symbolical bread and wine "in remembrance of me,"

engross our Master in his thoughts, and receive an impulse that will abide with him in the tough spots of the daily grind.

I find in my notes a beautiful reference to a legend as told by Doctor Hillis in one of his essays. What the harp was to the celestial being on earth, so may the Lord's Supper be to us in our mundane tasks—the inspiration of the same may be made effective. Here is the quotation:

"There is a beautiful story of a company of celestial beings who, in disguise, entered an ancient city upon a mission of mercy. Departing hurriedly, in some way a fair young child was left behind and lost. In the morning when men came upon the streets they found a sweet boy with sunny hair sitting upon the steps of the temple. Language had he none. He answered questions with streaming eyes and frightened face. While men wondered, a slave drew near, carrying a harp. Then the heavenly child signaled for the instrument, for this language he could speak. He threw his arms about the harp as the child about its mother's neck. He touched one string. Upon the hushed air there stole out a note pure, clear, and sweet as though amethysts and pearls were melted into liquid melodies. It was music, but not such music as mortals give to mortals. It was such a song as spirit would sing to spirit, signaling across the streets of heaven. It was a hymn to the mother whom he had loved and lost. With tearful eye and smiling face the little stranger and the harp together wept, and laughed, and sobbed out their grief and song. It was the speech of a child homesick for heaven."

Plato wondered what would happen if the moral law became a living personage. God has revealed himself in Christ. What *has* happened to you and to me?

I have read somewhere of a burglar who, by touching a hidden spring, released a magnesium light and the shutter of a kodak. He fled immediately, but the picture left behind caused his conviction after identification. I have read of Cain and of Judas. I note that life and fiction demonstrate that he who takes up the sword shall perish by the sword. Thank God, the record is full of instances to show that "kind words never die," and that "good deeds live forever." Jesus bade his disciples to prepare the upper room for the Supper. Jesus bids us today to his fellowship.

One of the ways in which our Lord has left his influence for our help is through the Lord's Supper. His picture is there as the loving, suffering, trusting Saviour. Meeting in remembrance of him, we will carry on in real life; and when intolerable wrong tempts us, maybe we can reach for some harp-string, as did the celestial boy in a mundane situation, and tune ourselves into the atmosphere of righteousness.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

Coming as this lesson does just at a time when we have been thinking of the past and what it has meant in the history of our country, it is easy to emphasize the ideas connected with the institution called the Lord's Supper, or Communion.

No spot in the history of the Christian church is more fragrant with holy memories than the upper room where Jesus ate his last supper in commemoration of the Jewish Passover, and where he gave his disciples the instructions for the Supper which was to be his own memorial. The actual room has long since disappeared, but what was done there that night remains forever. In preparation for this lesson it will be well to re-read John's account of the conversation and prayer that took place there. In studying this great memorial we should note:

1. It was for the disciples themselves. "Divide it among yourselves." Jesus told them he had longed to eat the Passover supper *with* them. He wanted to share the memories of their past national history and how good his heavenly Father had been to them. Jesus liked people and looked forward to such occasions. But this new institution was different. This was a Supper for those who were his friends and followers, and was to be observed as his memorial. Luke says that Jesus himself did not partake.

2. "Gave thanks." For what? On that night the outlook for the future of Jesus' plans was most discouraging. He had been a traitor in his little group of twelve men. He knew his degrading death was near. He knew the triumph of his enemies would soon excite the whole city. But in the face of all that he gave thanks. "He chose this moment to ordain a rite in which his death should be commemorated by his followers to the end of time, showing that he foresaw his resurrection and the future triumph of his cause. . . . He chose this moment of deepest depression and seeming failure, for the most studied declaration of his true divinity" (Dummelow Bible Commentary).

3. "In remembrance," or as a memorial. We need to be watchful against the temptation of forgetfulness. It is easy to stop doing, to become neglectful, to fail to notice, to keep silent when one should speak, to become too busy to care. In the cantonments during the World War there were placed in conspicuous places the caption, "Remember to write that letter home." The slogan of the Spanish war was, "Remember to Maine." The author of "The Recessional" has just passed to his reward but Kipling's prayer stays with us: "Lord God of hosts be with us ye lest we forget, lest we forget." One of the saddest pictures of disobedient Israel is in Nehemiah 9:16, 17: "But they and our fathers dealt proudly and hardened their neck and harkened not to thy com-

ndments and refused to obey, *neither* *re mindful* of thy wonders that thou st among them, but hardened their ck and in their rebellion appointed a tain to return to their bondage." It is easy to take things for granted. It is easy to forget the blessings which have ne to us from the generous hand of d. We need again and again to be minded. Doubtless Jesus had in mind e forgetfulness of his disciples when he tituted the Lord's Supper. He knew y would slip back into forgetfulness e he did not give them an effective minder.

Holy communion is the most precious ur in the church calendar. It belongs pecially to the Master. By the wonder- capacity of memory we are able to roduce in the mind and heart the ly character and saviourhood of us Christ. We think of him, of the ophecies concerning his birth, of his th, baptism, temptation, transfigura- n, manhood, ministry, Kingdom, teach- g, death, resurrection, ascension, return the Holy Spirit. "This do as a me- rial of me." Not his death only, but e entire round of all the gracious min- ry of his life on earth. Communion ngs us in contact with the Divine. It es a certain fragrance to living. It ngs a blessing to our own lives and ps us to share that blessing with ers. It is a beautiful bond of fellow- p. It is a pledge of fidelity. It is a rce of power. It is a service stamped h the impress of Jesus. In our minds an reconstruct him. "If ye love me p my commandments." This is one them. Notice Jesus says, "This do." ing the will of Christ is a test of love. e remember him it becomes easier o his will; becomes a habit. This y of association enters into every de- tment of life. This principle was ch used in the ancient Hebrew nation. ob took the stone that had been his ow and set it up for a memorial. elve stones were taken from the dan bed as a memorial of the cross- of that river. The secret of a true ival is the result of pure minds stirred to remember facts and forces that in mer days stamped their impress upon e personality of individuals. May all teachers and class-members e hearts filled with the spirit of love d helpfulness. May we love even as rist loved—supremely, obediently, dis- interestedly, vicariously, sacrificially, hout reparation. "Do this as a me- rial to me."

The Lesson Lived

Susanna G. Fisher

OVERCONFIDENT PETER

Peter, the cock shall not crow this day ore that thou shalt thrice deny that u knowest me (Luke 22:34). and this in reply to Peter's boast that would brave prison and death in alty to Christ. We are drawn to

Peter because his experience is in so many points like ours. Mary Brigham Scherer's verses that follow make their own application to Christians in general:

"Thy speech bewrayeth thee." To Peter long ago

The ringing accusation came.

To us, as Christians, in these later days

This word of living truth is still the same.

"Thy speech bewrayeth thee." How well we think to hide

Our inmost thoughts from friend or foe!

And yet the words, which as a cloak we use,

Serve as a mirror secret things to show.

"Thy speech bewrayeth thee." Let each one have a care,

A deed speaks loudly as a word.

And by our lives, epistles known and read,

We do acknowledge or deny our Lord.

ALL FOODS EATEN IN HIS MEMORY

This do in remembrance of me (Luke 22:19).

An item of missionary news says that: "A Persian missionary, itinerating, stopped over night at a village. Her host, a man who has had no Christian fellowship except in a few brief trips to Teheran, asked her the meaning of the Lord's Supper. It was explained. Then he said: 'I didn't just understand, and in order to make no mistake I have been eating all my food 'in remembrance of him.' How such scrupulous effort to honor Christ in his prescribed Memorial Supper rebukes our too-common coldness and neglect in this regard.

THE SACRAMENTUM

Go and prepare us the passover that we may eat (Luke 22:8).

It was the custom for the Roman soldier, before going to war, to present himself at the altar of the gods in the temple, and there take a solemn vow to be loyal to his commander through the campaign. The vow was called the "Sacramentum." The early Christians seem to have appropriated the term in the name they gave to the chief rite of their religion. When the Christian goes to the sacrament, he is making anew his solemn vow, his "Sacramentum" which he made at the beginning, to be loyal to the Captain of his salvation to the very end of the campaign. It is the rite of solemn fealty.—*Unknown*.

THE COST TO CHRIST

This cup is the new testament in my blood, which is shed for you (Luke 22:20).

Two workmen, named Phelps and Stansbury, were cleaning a boiler in Indianapolis, when another employee came along and turned the steam into

the boiler. The only exit was by ladder out of a manhole at the top of the boiler. Both men jumped for the ladder. Phelps reached it first, went up a rung or two, and then stepped back, saying to Stansbury, "You go first, Jim; you are married." Stansbury went first, and escaped with a few burns. Phelps meanwhile was being boiled alive. He managed to crawl out, lived for two hours in terrible agony, never murmured at his fate, and said, "It was Jim's right to go first." When Christ said, "Take, . . . this is my body," he was deliberately telling men to escape at the cost of his life.—*Sunday School Times*.

"HAVE ANY BEEN OMITTED?"

And he took the bread and gave thanks (Luke 22:19).

One day in a large church the communion service was about to be concluded. As the last members served at the altar were about to retire the minister asked: "Have any been omitted?"

A woman kneeling at the board said that it seemed to her as the minister asked this question that she could see women arise from the countries of the earth—from Japan, Korea, Africa, India, and China. They seemed to arise and cry out, "Yes, we have been omitted. No one has ever broken the Bread of Life to us."

"Sudden before my inward open vision Millions of faces crowded up to view;

Sad eyes that said, 'For us is no provision:

Give us your Saviour too.

Give us,' they cry, 'your cup of consolation;

Never to our outreaching hands 'tis passed.

We long for the Desire of every nation,

And, oh, we die so fast.'

—*From the "Expositor."*

THE HOLY GRAIL

And he took the cup (Luke 22:17).

Lo, it is I, be not afraid!

In many climes, without avail,

Thou hast spent thy life for the Holy Grail;

Behold it is here, this cup which thou Didst fill at the streamlet for me but now;

This crust is my body broken for thee, This water his blood that died on the tree;

The Holy Supper is kept, indeed, In whatso we share with another's need;

Not what we give, but what we share, For the gift without the giver is bare; Who gives himself with his alms feeds three,

Himself, his hungry neighbor, and me.

—*Lowell, in "The Vision of Sir Launfal."*

Order of Service

OPENING MUSIC. Piano, organ, or orchestra.
The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Come, My Soul, Thou Must Be Waking"; "O Day of Rest and Gladness"; "Singing of Jesus, Our Saviour and King."

RESPONSIVE READING.

Superintendent. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

School. I will say of the Lord, He is my refuge and fortress; my God; in him will I trust.

Superintendent. Surely, he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

School. He shall cover thee with his feathers, and under his wings shalt thou trust.

Superintendent. His truth shall be thy shield and buckler.

School. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day;

Superintendent. Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

School. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

Superintendent. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

School. For he shall give his angels charge over thee, to keep thee in all thy ways.

Superintendent. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

School. Because he hath set his love upon me, therefore will I deliver him;

Superintendent. I will be with him in trouble; I will deliver him and honor him.

School. With long life will I satisfy him, and show him my salvation.

HYMN. Suggested: "Standing On the Promises of Christ, My King"; "Be Not Dismayed, Whate'er Betide"; "Jesus Is All the World to Me."

SCRIPTURE READING. Suggested: Matt. 16:21-28; or Titus 2; or 2 Cor. 13:1-11.

SPECIAL FEATURES, such as birthday offering or missionary talk.

HYMN. Suggested: "Tell Me the Stories of Jesus"; "Sweeter as the Years Go By"; "Must Jesus Bear the Cross Alone?"

PRAYER (by one of the teachers, the pastor or a visitor).

CLASS PERIOD.

CLOSING WORSHIP.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an opportunity for pupils to declare publicly that they have accepted Christ.

REPORTS OF SECRETARY AND TREASURER.

HYMN. Suggested: "To the Work, to the Work!"; "'Follow Me,' the Master Said." "I'll Go Where You Want Me to Go, Dear Lord."

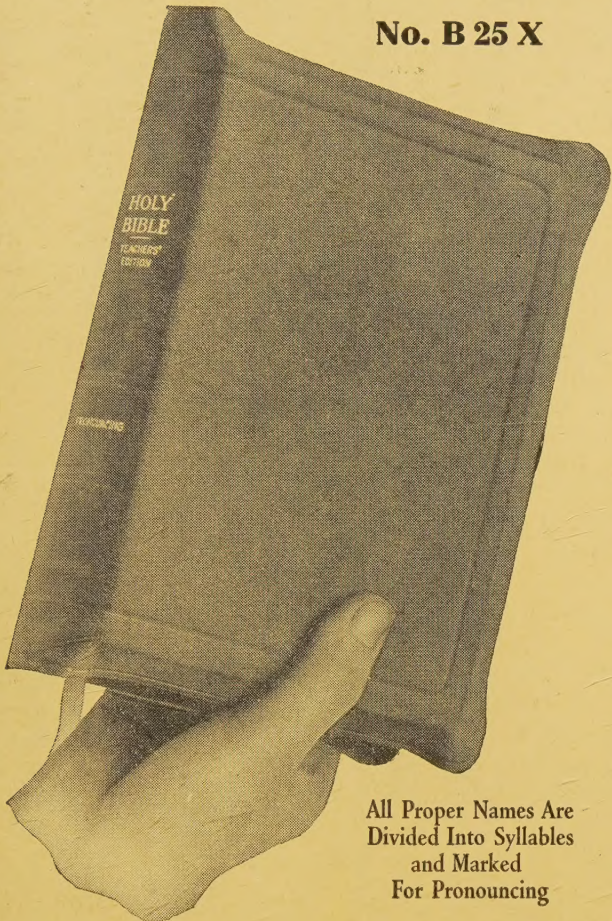
BENEDICTION. Numbers 6:24-26 (in unison).

PAUSE OF SILENCE.

"WORSHIP is a distinct appeal to the heart. In worship there must be a reverent consciousness of the presence of the living God. This produces reverence in attitude and conduct. In worship there is the use of Scripture, music, prayer and giving. In worship there is never any boisterous whooping it up to see who can sing the loudest. In worship there is never any drilling of new songs or learning of new Scripture. True worship means participation by all. Worship stirs the heart, deepens conviction, inspires the mind, awakens the conscience and leads to definite action. Pupils follow their leaders. Where teachers and officers truly worship, the children enter into true spiritual fellowship with God. The reverence of sacred things is a beautiful heritage to give to any people in any department in any Sunday school."—*Albert H. Gage, in "A Bigger and Better Sunday School."*

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' which standeth before thee, he
shall go in thither: " encourage
him: for he shall cause İs'ra-el to
inherit it.

B.C. 1491
* Num. 14.
30.
' Ex. 24. 13;
33. 11.
See 1 Sam.

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